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INTRODUCTION

This exclusive issue of the Boletim of the Instituto Menezes Bragança commemorates the historic visit, at the invitation of the Government of India, of **POPE JOHN PAUL II** (**Karol Wojtyla**) to India. A philosopher, a theologian of the most eminent, an indefatigable worker for peace, disarmament and human rights, a poet of rare penetration, but above all a pastor of souls — Wojtyla is an intellectual colossus of our times. The President and Fellows of the Instituto Menezes Bragança, pay in the following pages, their respectful homage to the uniqueness of this Pilgrim Pope, who, according to the British press, is considered as the " most liked man " of our age.

THE EDITORS

ON HUMAN DIGNITY

POPE JOHN PAUL II

Latin America is today the cockpit where the forces of evil—represented by its ruthless capitalism — are locked up in a mortal combat with the Church. The highly explosive Liberation Theology **appears,** at least at this raw stage, a divisive force in the Church—thanks to the over-zeal of those who are fighting in that unhappy Continent for human rights and human dignity. When Pope John Paul II visited it in 1979, he addressed the Latin American Episcopate on this vital problem. It is a problem that concerns all, particularly in the Third World. We are transcribing below a part of the Pope's discourse which refers to the :

"Defenders and Promoters of Human Dignity"

Those familiar with the Church's history know that in all periods there have been admirable bishops deeply involved in advancing and valiantly defending the human dignity of those entrusted to them by the Lord. They have always been impelled to do so by their episcopal mission, because they considered human dignity a Gospel value that cannot be despised without greatly offending the Creator.

This dignity is infringed on the individual level when due regard is not had for values such as freedom, the right to profess one's religion, physical and mental integrity, the right to essential goods, to life... It is infringed on the social and

political level when man cannot exercise his right of participation, or when he is subjected to unjust and unlawful coercion, or submitted to physical or mental torture, etc.

I am not unaware of how many questions are being posed in this sphere today in Latin America. As bishops, you cannot fail to concern yourselves with them. I know that you propose to carry out a serious reflection on the relationships and implications between evangelization and human advancement or liberation, taking into consideration, in such a vast and important field, what is specific about the Church's presence.

Here is where we find, brought concretely into practice, the themes we have touched upon in speaking of the truth concerning Christ, the Church and man.

If the Church makes herself present in the defense of, or in the advancement of man, she does so in line with her mission, which, although it is religious and not social or political, cannot fail to consider man in the entirety of his being. The Lord outlined in the parable of the Good Samaritan the model of attention to all human needs, and He said that in the final analysis He will identify Himself with the disinherited—the sick, the imprisoned, the hungry, the lonely—who have been given a helping hand. The Church has learned in these and other pages of the Gospel that her evangelizing mission has, as an essential part, action for justice and the tasks of the advancement of man, and that between evangelization and human advancement there are very strong links of the orders of anthropology, theology and love; so that "evangelization would not be complete if it did not take into account the unceasing interplay of the Gospel and of man's concrete life, both personal and social."

Let us also keep in mind that the Church's action in earthly matters such as human advancement, development, justice, the rights of the individual, is always intended to be at the service of man, and of man as she sees him in the Christian vision of the anthropology that she adopts. She therefore does not need to have recourse to ideological systems in order to love, defend and collaborate in the liberation of man: at the center of the message of which she is the depositary and herald she finds inspiration for acting in favour of brotherhood, justice, and peace; against all forms of domination, slavery, discrimination, violence attacks on religious liberty and agression against man, and whatever attacks life.

It is therefore not through opportunism nor thirst for novelty that the Church, "the expert in humanity" (Paul VI, Address to the United Nations, October 4, 1965), defends human rights. It is through a true evangelical commitment, which, as happened with Christ, is a commitment to the most needy. In fidelity to this commitment, the Church wishes to stay free with regard to the competing systems, in order to opt only for man. Whatever the miseries or sufferings that afflict man, it is not through violence, the interplay of power and political systems, but through the truth concerning man, that he journeys towards a better future.

Hence the Church's constant preoccupation with the delicate question of property. A proof of this is the writings of the Fathers of the Church through the first thousand years of Christianity. It is clearly shown by the vigorous teaching of St. Thomas Aquinas, repeated so many times. In our own times, the Church has appealed to the same principles in such far reaching documents as the social encyclicals of the recent Popes. With special force and profundity, Pope Paul VI spoke of this subject in his encyclical **POPULORUM PROGRESSIO**.

This voice of the Church, echoing the voice of human conscience and which did not cease to make itself heard down the centuries in the midst of the most varied social and cultural systems and conditions, deserves and needs to be heard in our time also, when the growing wealth of a few parallels the growing poverty of the masses.

It is then that the Church's teaching, according to which all private property involves a social obligation, acquires an urgent character. With respect to this teaching, the Church has a mission to carry out: she must preach, educate individuals and collectivities, form public opinion, and offer orientations to the leaders of the peoples. In this way she will be working in favor of society, within which this Christian and evangelical principle will finally bear the fruit of a more just and equitable distribution of goods, not only within each nation but also in the world in general, ensuring that the stronger countries do not use their power to the detriment of the weaker ones.

Those who bear responsibility for the public life of the states and nations will have to understand that internal peace and international peace can only be ensured if a social and economic system based on justice flourishes.

Christ did not remain indifferent in the face of this vast and demanding imperative of social morality. Nor could the Church. In the spirit of the Church, which is the spirit of Christ, and relying upon her ample and solid doctrine, let us return to work in this field.

It must be emphasized here once more that the Church's solicitude looks to the whole man.

For this reason, for an economic system to be just, it is an indispensable condition that it should favor the development

and diffusion of public education and culture. The more just the economy, the deeper will be the conscience of culture. This is very much in line with what the Council stated: **that** to attain a life worthy of man, it is not possible to limit oneself to **having more,** one must aspire to **being more.**

Therefore, brothers, drink at these authentic fountains. Speak with the language of the Council, of John XXIII, of Paul VI. It is the language of the experience, of the suffering, of the hope of modern humanity.

When Paul VI declared that development is "the new name of peace" he had in mind all the links of interdependence that exist not only within the nations but also those outside of them, on the world level. He took into consideration the mechanisms that, because they happen to be imbued not with authentic humanism but with materialism, produce on the international level rich people ever more rich at the expense of poor people ever more poor.

There is no economic rule capable of changing these mechanisms by itself. It is necessary, in international life, to call upon ethical principles, the demands of justice, the primary commandment which is that of love. Primacy must be given to what is moral, to what is spiritual, to what springs from the full truth concerning man.

I have wished to manifest to you these reflections which I consider very important, although they must not distract you from the central theme of the Conference. We shall reach man, we shall reach justice, through evangelization.

In the face of what has been said hitherto, the Church sees with deep sorrow "the sometimes massive increase of human rights violations in all parts of society and of the world (...) Who can deny that today individual persons and civil powers violate

basic rights of the human person with impunity: rights such as the right to be born, the right to life, the right to responsible procreation, to work, to peace, to freedom and social justice, the right to participate in the decisions that affect people and nations? And what can be said when we face the various forms of collective violence like discrimination against individuals and groups, the use of physical and psychological torture perpetrated against prisoners or political dissenters? The list grows when we turn to the instances of the abduction of persons for political reasons and look at the acts of kidnapping for material gain which attack so dramatically family life and the social fabric" (Message of John Paul II to the Secretary General of the United Nations Organization on December 2, 1978: 30th Anniversary of the Declaration of Human Rights). We cry out once more: Respect man! He is the image of God! Evangelize, so that this may become a reality; so that the Lord may transform hearts and humanize the political and economic systems, with man's responsible commitment as the starting point!

Pastoral commitments in this field must be encouraged through correct Christian idea of liberation. The Church feels the duty to proclaim the liberation of millions of human beings, the duty to help this liberation become firmly established, but she also feels the corresponding duty to proclaim liberation in its integral and profound meaning, as Jesus proclaimed and realized it. "Liberation from everything that oppresses man but which is, above all, liberation from sin and the evil one, in the joy of knowing God and being known by Him". Liberation made up of reconciliation and forgiveness. Liberation springing from the reality of being children of God, Whom we are able to call "Abba, Father" a reality which makes us recognize in every man a brother of ours, capable of being transformed

in his heart through God's mercy. Liberation that, with the energy of love, urges us towards fellowship, the summit and fullness of which we find in the Lord. Liberation as the overcoming of the various forms of slavery and man-made idols, and as the growth of the new man. Liberation that, in the framework of the Church's proper mission, is not reduced to the simple and narrow economic, political, social or cultural dimension, and is not sacrificed to the demands of any strategy, practice or short-term solution.

To safeguard the originality of Christian liberation and the energies that it is capable of releasing, one must at all costs avoid any form of curtailment or ambiguity, as Pope Paul VI said: "The Church would lose her fundamental meaning. Her message of liberation would no longer have any originality and would easily be open to monopolization and manipulation by ideological systems and political parties." There are many signs that help to distinguish when the liberation in question is Christian and when on the other hand it is based rather on ideologies that rob it of consistency with an evangelical view of man, of things and of events. They are signs drawn from the content of what the evangelizers proclaim or from the concrete attitudes that they adopt. At the level of content, one must see what their fidelity is to the Word of God, to the Church's living Tradition and to her Magisterium. As for attitudes, one must consider what sense of communion they have with the bishops, in the first place, and with the other sectors of the People of God; what contribution they make to the real building up of the community; in what form they lovingly show care for the poor, the sick, the dispossessed, the neglected and the opressed, and in what way they find in them the image of the poor and suffering Jesus, and strive to relieve their need and serve Christ in them. Let us not deceive

ourselves the humble and simple faithful, as though by an evangelical instinct, spontaneously sense when the Gospel is served in the Church and when it is emptied of its content and is stifled with other interests.

As you see, the series of observations made by **EVANGELII NUNTIANDI** on the theme of liberation retains all its validity.

What we have already recalled constitutes a rich and complex heritage, which **EVANGELII NUNTIANDI** calls the social doctrine or social teaching of the Church. This teaching comes into being, in the light of the Word of God and the authentic Magisterium, from the presence of Christians in the midst of the changing situations of the world, in contact with the challenges that result from those situations. This social doctrine involves, therefore, both principles for reflection and also norms for jugdment and guidelines for action.

Placing responsible confidence in this social doctrine—even though some people seek to sow doubts and lack of confidence in it—to give it serious study, to try to apply it, to teach it, to be faithful to it: all this is the guarantee, in a member of the Church, of his efforts in favor of the liberation or advancement of his brothers and sisters.

Allow me, therefore, to recommend to your special pastoral attention the urgent need to make your faithful people aware of this social doctrine of the Church.

Particular care must be given to forming a social conscience at all levels and in all sectors. When injustices grow worse and the distance between rich and poor increases distressingly, the social doctrine, in a form which is creative and open to the broad fields of the Church's presence, must be

a valuable instrument for formation and action. This holds good particularly for the laity: "... it is to the laity, though not exclusively to them, that secular duties and activity properly belong". It is necessary to avoid supplanting the laity and to study seriously just when certain forms of supplying for them retain their reason for existence. Is it not the laity who are called, by reason of their vocation in the Church, to make their contribution in the political and economic dimensions, and to be effectively present in the safeguarding and advance of human rights?

The Poetry of Karol Wojtyla

Bailon de Sa
President of the Institute

There appears to be something prophetic about him. In 1848 Julius Slowacki, Poland's greatest poet, wrote these lines:

God has made ready the throne for a slav Pope,
He will sweep out the Churches and make them clean within.

And, as if in fulfilment of it, an old woman who know Karol Wojtyla (the present Pope) personally, and who carried these lines in her prayer-book, had written below them.

THIS POPE WILL BE KAROL

I see in this coincidence the intuition of a great poet floating down the years and settling like a benediction on the head of one who is not only fulfilling the prophecy to a tee but who also responds to the poetic prophecy in a deeply poetic form.

All his poetry was written between 1950 and 1966 under the pseudonym Andrzej Jawien. Like every Pole, he was very conscious of his native language, while poetry is the intellectual life-blood of most Poles. It was not surprising therefore that he enrolled at the University of Krakow to study literature and philosophy. His interest in drama revealed itself when he joined the secret group *Rhapsodic Theatre* which kept the

interest in Polish History alive through verse drama. His early life was marred and scarred by tragedy. He lost his mother when he was nine, later his brother who was a physician in an epidemic, and finally in 1942 his father to whom he was deeply attached. He himself survived two serious road accidents. Totally deprived of the whole family he grew up in suffering and misery, but remained calm and unbending before all privations and trials. In addition, the suffering of his beloved Poland at the hands of the cruel and overbearing Nazis, had a profound effect on Wojtyla. He left his job of the quarryman of the Solvay Chemical Works, and transferred his registration at the University from Literature to Theology.

In 1944 he became a seminarian. Henceforth he carried within him the two burning torches of poetry and priesthood. While the latter was unconcealed, the former remained a guarded secret until it was revealed to the public when Wojtyla was elected Pope in 1978. By the time Wojtyla was ordained a priest in 1946, he had emerged through the crucible of profound suffering and sorrow, a man intensely devoted to prayer, and intensely conscious of man's fundamental rights which a ruthless persecution by the Nazis had systematically suppressed.

Wojtyla's poetry is essentially poetry of thought, and as such makes difficult reading. He is a philosopher-poet in the style of G. M. Hopkins. He finds in matter, in a stone, in a hammer, say, an individuality all its own, which Hopkins called *inscape*, which is an aspect of a thing or being. His inwardness, "with thought reflecting thought" is reminiscent of the cryptic and paradoxical poetry of Pasternak. Not much of his poetry has been translated in English or, in point of fact, in any other language. This could be either to the veil or secrecy which he covered then with even when published (all of it bore the-

authorship of Andrzej Jawien), or to the difficulty of interpreting or grasping his thought, or also because it does not have the lyric quality appreciated by many. His poems are, as W. B. Yeats once said of Tagore's Gitanjali: "These verses will not lie in little well-printed books upon ladies' tables, who turn the pages with indolent hands that they may sigh over a life without meaning". Philosopher-poets have this handicap. Their appreciation is always tardy.

The very first Polish poem, written in the thirteenth century, is a poem dedicated to the Mother of God for whom the Poles have a very long and deep-rooted love and dedication. The sanctuary of Our Lady in the monastery of Jasna Gora in Czestochowa, is the very embodiment of this devotion. The little anthology which I have to hand opens with a poem in honour of the Virgin Mary. Her humility and amazement at her only child is felt in these entrancing words of Wojtyla:

I knew: the light that lingered in ordinary things,
like a spark sheltered under the skin of our days —
the light was you;
it did not come from me.
And I had more of you in that luminous silence
than I had of you as the fruit of my body, my blood.

Here is John, the beloved disciple, beseeching her:

Don't lower the wave of my heart,
it swells to your eyes, Mother;
don't alter love, but bring the wave to me
in your translucent hands.

Jesus in his dusty travels comes to the well at Sichar and with that deep simplicity of his words and attitude, draws "The Samaritan Woman" in words reminiscent of Francis Thomson:

It joined us together, the well;
the well led me into you.
No one between us but light
deep in the well, the pupil of the eye
set in an orbit of stones.

Within your eyes, I,
drawn by the well,
am enclosed.

This leads her to medidate:

I was raised — how, I dont't know. Yet conscious
then of myself, myself before,
now divided — only by waking?
The wall opens. I often passed through this wall
Not knowing that it divided
me from myself.
.....
Straining you planted
a particle in me. But this I know:
the inner burden you took away
is not hung in the void.
Scales will never tell its weight
or differentiate.
This undifferentiated state
I weigh and I am light again.
A flame rescued from dry wood
has no weight in its luminous flight
yet lifts the heavy lid of night.

After the German occupation was over, Poland fell into the iron grip of the Russians. The Primate, Cardinal Wyszynki, was released, but the tension between the Church and Government continued depressingly. Out of all this is born *The Quarry*, a philosophic and difficult poem. Work, anger and love are woven through the texture of the poem. For Wojtyla, the worker, work is almost a sacramental obsession. Meditating on the "material" the worker has to deal with (in this case, hammer and rocks) he writes:

Listen: the even knocking of hammers,
so much their own,
I project on to the people
to test the strength of each blow.
.....
And a thought grows in me day after day:
the greatness of work is inside man.

Further:

Fear not. Man's daily deeds have a wide span,
a straight river-bed can't imprison them long.
Fear not. For centuries they all stand in Him,
and you look at Him now
through the even knocking of hammers.

Compare these with Hopkins' *The Star — light Night*, in which the stars break out in their "individually-distinctive beauty":

Look at the stars! look up at the skies!
O look at all the fire-folk sitting in the air!
The bright boroughs, the circle-citadels there!
Down in dim woods the diamond delves! the elves'-eyes!
The grey lawns cold where gold, where quickgold lies!
Wind-beat whitebeam! airy abeles set on a flare!
Flake-doves sent floating forth at a farmyard scare!
Ah well! it is all a purchase, all is a prize.

Buy then! bid then!—What?—Prayer, patience, alms, vows.
Look, look: a May-mess, like on orchard boughs!
Look! March-bloom, like on mealed-with-yellow sallows!
These are indeed the barn; within doors house
The shocks, this piece-bright paling shuts the spouse
Christ home, Christ and his mother and all his hallows.

The hands of the workers are also "material", and Wojtyla sees in them the link that binds man to man:

Hands are the heart's landscape. They split sometimes
like ravines into which an undefined force rolls.
The very same hands which man only opens
When his palms have had their fill of toil.
Now he sees: because of him alone others can walk in peace.
No, not just hands drooping with the hammer's weight,
not the taut torso, muscles shaping their own style.
but thought informing his work,
deep, knotted in wrinkles on his brow,
and over his head, joined in a sharp arc, shoulders and veins-
[vaulted.

So for a moment he is a Gothic building
cut by a vertical thought born in the eyes
No, not a profile alone,
not a mere figure between God and the stone,
sentenced to grandeur and error.

The mystique of work seizes him again:

The stone yields you its strength,
and man matures through work
which inspires him to difficult good.
....

Listen to love that ripens in hammers, in even sounds.
Children will carry them into the future, singing:
'In our fathers' hearts
work knew no bounds'.

Wojtyla's interests are wide and of deep humaness. He addresses himself to a "Girl disappointed in love":

With mercury we measure pain
as we measure the heat of bodies and air;
but this is not how to discover our limits—
you think you are the centre of things.
It you could only grasp that you are not:
the centre is He,
and He, too, finds no love—
Why don't you see?

Showing his sympathy to a "Negro", he established the affinity and brotherhood he feels towards him:

I feel your thought like mine;
if they diverge the balance is the same:
in the scales truth and error:
There is joy in weighing thoughts on the same scales,
thoughts that differently flicker in your eyes and mine
though their substance is the same.

A converted "Magdalene" says:

Now I can give it (body) food from the spirit
where before there was only hunger.
.....
Like the roots of a dry tree my tongue is dry
and the roof of my mouth.....
But it is He who feels
the drought of the whole world; not I.

The *Easter Vigil*, commemorating the thousand years of Poland as Christian state, appeared in 1966, and is probably his last published poem. As Wojtyla is today the cynosure of the whole world, his poetical vocation will have to, once again, go underground. Perhaps one day it will surprise the world again from his own crypt, in the way his "conversation with God begins":

The human body in history dies more often and earlier than the tree.
Man endures beyond the doors of death in catacombs and crypts.
Man who departs endures in those who follow.
Man who follows endures in those departed
Man edures beyond all coming and going
in himself
and in you.

Karol Wojtyla has written to my knowledge, over fifty poems — short and long, mostly short — which are almost epigrammatic, but profound, transcendental and vigorous. The translator of the short collection I have says that Polish verse is essentially syllabic, i e. the structure of each verse is based on the number of syllables, unlike English verse which is stressed. To modern readers that should not be a novelty accustomed as we are to free verse and arythmic compositions. However, the most salient feature of his verse is the "selfness" he sees in all creation. It echoes the words of Merton when writing on the identity of things. "This leaf has its own texture and its own pattern of veins and its own holy shape, and the bass and the trout hiding in the deep pools of the river are canonized by their beauty and their strength." Both Wojtyla and Merton have been, clearly influenced by Hopkins and St. John of the

Cross. In point of fact the first literary publication of Wojtyla is on St. John of the Cross. It appeared as a massive doctoral dissertation: **Faith according to St. John of the Cross.**

Is Wojtyla's poetry of lasting value? Will it endure the critics and the weathering of time? Whatever critics may say of its future, I have a feeling that it will endure as Hopkins' poetry has done — in the deep recesses of the mind. However, it will be sometime before his work is consolidated and more widely known. The fact that he occupies today the chair of Peter, with its onerous responsibility, will come in the way of his poetic productivity. But time will tell.

THE PAPACY

Carmo da Silva
Fellow of the Institute

It would not be an exaggeration to say that the Papacy made such a dent in the destiny of the humankind that it is unparalleled in World History. On the other side, it is perfectly true that the Papacy had a tremendous influence in and almost shaped the Western civilization. Many Popes were outstanding figures that put their imprint in events and institutions. However, not all of them were up to the mark. After all, the Popes are human beings. The growth and development of the Papacy and of the Church as well are dependent upon human conditions. Its attempt to leaven and influence the civilization and to eradicate the evil was conditioned by historical circumstances to which it had to adapt itself or even unwillingly succumb.

According to the belief of the Catholic Church, the Papacy is of divine institution. The Popes are successors of Peter whom Christ placed as the head of other apostles and the foundation of twofold unity of faith and love in the Church.

As what Christ instituted in Peter must continue in the Church the Popes are successors of the apostle Peter in his ministry of Bishop of Rome. The primacy is attached to the bishopric of Rome.

It is a historical fact that Peter was in Rome and preached the Gospel there and died a martyr's death under Nero between 64 and 68. His tomb is preserved in Rome.

There is no other office in the Church that has undergone changes and carries the brunt of traditions as the office of Peter. The development of the Papacy is due to the overlaying of cultural elements and mark of the persons who held the high office as well. Throughout the sometimes chequered history of the Church the Popes have asserted themselves in spite of resistance from some quarters and doctrinal hesitation within and without. Tensions are always to be there and to a certain extent are due to the nature of the Church itself which is in the footsteps of the Divine Lord "sign of contradiction".

Regarding the Papacy, our data are quite incomplete in the first two centuries. We know hardly anything beyond the names of the Popes. Irenaeus, bishop of Lyons, France, in the second century, has transmitted to us a list of the successors of Peter. As he puts it, Peter and Paul after building up the Church, handed over to Linus the office of bishop. He was succeeded by Anacletus after whom Clement was appointed to the bishopric. In his time arose a dissension in Corinth. He sent a weighty letter to the Corinthians. After Clement came Evaristus and Alexander followed Evaristus. Then Sixtus was appointed. After him came Telesphorus and then Hyginus, Pius, Anicetus and Soter. And now, he says, in the twelfth place from the apostles, Eleutherius occupies the see. (cfr. *Adv. Haer.*, III, 3,3).

Though the chronology is not reliable and the information is scarce, however, it is more or less clear that the bishop of Rome is the centre of the Christian unity. In matters pertaining to doctrine his was the last word.

When Constantine moved the seat of the Empire to Byzantium, renamed Constantinople the Bishop of Rome gained political importance and could easily assert his authority.

In the process also the patriarch of Constantinople became a rival of the Pope. During the barbarian invasions who helped and protected the people were the bishops of Rome. Pope Damasus was the first to use "we" and also coined the term "Apostolic See" to designate the Church of Rome.

The pontificate of Leo the Great (440-61) was quite successful. He assumed the leadership of the city of Rome and negotiated with Attila. He also developed the theology of primacy. All bishops share in the pastoral care of the Church, but the bishop of Rome, as successor of Peter, enjoys the pre-eminence of Peter. He also thought that the authority belonged to the office of the Papacy. So incompetent and unworthy incumbents would not fundamentally compromise the office itself. The special position of the bishop of Rome was accepted at the Council of Chalcedon.

Slowly a theory first propounded by Pope Gelasius (5th. century) made its way that the worldly power of the Emperor was subordinate to the sacred authority of the Popes.

At the close of the sixth century, during the pontificate of Gregory the Great, the Papacy appears as it should always be: a pastoral office whose concern is the whole Church, a service rather than authority and power. He also gave missionary thrust to the Church, sending Augustine to England to evangelize the Britsh Isles.

In the Early Middle Ages we find Popes playing their missionary role specially amongst the Germans and also, though to a lesser degree, amongst the Slavs.

The special position of the Pope in the Church and his primatial claims were never really accepted in the East. Gregory the Great was quite aware of the need to balance the demands of the papacy with the claims of the Emperor in Cons-

tantinople. But somehow misunderstanding and ill-will went on increasing and the final breach came with the Eastern schism of the XIth. century. It was the last nail in the coffin of the unity of the Church.

During the Middle Ages, generally speaking, Popes dominated the religious and political scenery of the world. Leo IX (IXth. century) projected the universal role of the papacy and gave a dominant place to the cardinals in the government of the Church. Nicholas II with his decree on papal election in 1059 gave to the cardinals also the exclusive right to elect the Pope.

Under Gregory VII (1073-85) there was open conflict between Henry IV and Rome. But the Papacy ably upheld the authority of the Apostolic See and the freedom of the Church. And the shrewd Henry asked for pardon at Canossa. Hence, the saying in almost all the languages, "to go to Canossa".

There was a universal cry for an Angelic Shepherd "Pastor Angelicus" that was belied by the authoritarian government of Boniface VIII (1294-1303). With his bull "Unam Sanctam" ("One and Holy") he tried to regain worldly power of the papacy, but he was strongly opposed by the king of France. His pontificate shows how the papacy was at low ebb since Innocent III, the most powerful Pope of the Middle Ages.

From 1309 to 1377 the Popes resided at Avignon, France, and their universal role in the Church suffered. On the other side, as Schwaiger puts it, the Papacy had to bear still further losses in religious substance, in spiritual standing and in political importance. For the nation-states had grown stronger and their rulers succeeded in bringing up national churches.

It was with noble and learned Nicholas V (1147-55) that papacy gave a fillip to Humanism and Renaissance period began.

It went well into XVIth. century. But the reform of the Church was neglected. So came the Reformation heralded by Luther, an augustinian monk. So the easy-going Leo X (1517-21) gave the greatest blow, the second one, to the Church unity. Germanic North and many parts of Central and Eastern Europe fell victims of the Protestant Reformation and are still lost to the Church of Rome.

The Reformation shock was a blessing in disguise. It helped the movement of self-reform which was launched by the religious orders and was brought to an epitome by the General Council of Trent (1545-63). It lent a new and fresh lease of life to Catholicism. However strict, prohibitions and close supervision became major duties to the Church hierarchy. And the place of the Pope proved to be a problem or as Pope Paul VI said in 1967 "the Pope became undoubtedly the gravest obstacle in the path of ecumenism" or unity of the Church.

The thrust of the missions with the help of Portugal and Spain in the XVIth. century and finally the foundation of the Propaganda Congregation (1622) helped the Church and Papacy to make up to a certain extent for the losses due to the protestant movement.

The political weakness of the papacy exposed in the Peace of Westfalia brought in its wake the Enlightment or *Aufklaerung*, a rationalist movement in which even clerics were involved. Religious freedom and fundamental rights which were amongst its basic demands are now universally accepted.

It has never been easy to balance the reasonable claims of a modern state with the basic mission of the Church. There was much whishful thinking cut off from the real world. Popes often stuck to the traditions practically out-dated. And the painful result was a disastrous separation of faith and reason.

In France, the Church lost the intelligentsia and the world of culture... There were, however, some efforts to gain the lost world of learning during the pontificates of Innocent XIII (1721-24) and learned Benedict XIV (1740-58). Clement XIV (1769-74) yielded to the secular powers and suppressed the Society of Jesus, a body of men dedicated to the service of the Church and humankind, to which India owes so much in more than one way.

The Pope at the time were neither wicked nor evil men but simply weak and out of touch with the realities. On the whole, "the Pope was more often regarded as a petty Italian prince than as a spiritual leader with world-wide responsibilities".

However, the worst humiliation to the papacy came with French Revolution. Pius VI (1755-99) and his successor Pius VII (1800-23) had to suffer even the brutal violence, but "the courage with which they bore their grievous fate won them sympathy throughout the whole civilized world" (Schwaiger). Congress of Vienna (1815) restored the Papal States to the Pope and it looked like that a new spring was going to dawn on the chequered history of the Church. But the Popes in general failed to take up the new possibilities opened up to the Church. Down to the end of XIXth. century the Papacy was at a loss to accept the reasonable demands for freedom and for a sound progress. That is why the Church could not carry out fully its mission in the world.

The accession of Pius IX (1846-78) to the throne of Peter had brought some hope that he would grasp the reality and would be sympathetic to the age. Instead, in the name of the spiritual freedom of the Holy See he refused a constitutional government to the Papal States and further alienated the intellectuals. The situation was ably exploited to their advantage by the Italian politicians. And so the national unity under the House of Savoy became a catch-word. Out of this movement a new Italian nation came into being from the Papal States and the rest of Italy (1870).

With his "Non possumus" ("We cannot") Pius also divided the Italian Catholics. They were forbidden to take part in the political life of the nation. Till 1929 when an accord was signed between the Holy See and Italy popes considered themselves prisoners of the Vatican.

The long pontificate of Pius was marked by an extraordinary growth of the missionary activity and of the hierarchy. The publication of the *Syllabus* of Errors, a set of about 80 propositions against the secularization, was received with mixed feelings. The condemnation of heretical ideas was justified but the Syllabus went far beyond in other fields.

On the feast of the Immaculate Conception in 1869 a General Council which would go down in History as Vatican I was formally inaugurated. Unfortunately, it could pass only two schemas, one on Revelation and Faith and the other on the Church. This one defined Papal primacy and infallibility.

The stress on the Pope with a partial view of the Church needed further clarification that came ninety years later at Vatican II. The Council was cut short due to the Franco-Prussian war and the invasion of the Papal States by Piedmonte troops.

The Church was no doubt strenghtened within, but it remained isolated from the modern world. Leo XIII (1878-1903) gave a new trend and a correct approach to the dealings of the Church with the problems of the modern world. His encyclical *Rerum Novarum* ("Of New Things") was the first of the great social encyclicals issued by the Popes in the course of times.

Pius X (1903-14) did much for the religious revival, but his condemnation of so-called modernists is still questioned by historians.

With the first World War (1914-18) begins the Golden Era of the Papacy. A pall of darkness fell on the pontificate of Benedict XV (1914-22) due to the World War which he unsuccessfully tried to end. Much to his chagrin his best intentions and repeated efforts to give peace to the world ended in failure. The Code of Canon Law which had been in preparation for years came into force during his tenure of office in 1918. His Encyclical *Maximum Illud* ("That Greatest Thing") on missions is a noteworthy document in which the missionaries are requested to take into account the culture of the people to be evangelized.

It fell on the shoulders and far-sight of Pius XI (19-22-39) not only to consolidate the Church but also to bring to a happy end the "Roman Question" in 1929 with the Lateran Pact between the Holy See and Italy. So came into being the tiny Vatican State. The spiritual aspect of the Papacy was put into evidence and simultaneously the political independence saved.

Pius XII (1939-58) true to his motto "Opus institiae pax" ("Peace fruit of justice") fought tooth and nail for peace based on justice. It is too early to measure the greatness of his pastorate. His frequent and masterly speeches and encyclicals dealt with many important religious questions and paved the way to Vatican II which was convoked by his successor John XXIII. Pius with a classical formation was a scholar with a prodigious memory and knack for work. He adorned whatever he touched.

With John XXIII (1958-63) the hieratic rigidity of Popes came to an end. The milk of his human kindness and his deep pastoral concern gave a new and sometimes unconventional

aspect to the Papacy. After a long period of centralization the episcopate and the laity found their place in the Church due to Vatican II (1962-65) which he opened but could not conclude as he was prevented by death. He initiated a fresh and new encounter with the separated brethren and the modern world.

Paul VI (1963-78) pursued the policies of his predecessor and reconvened the Council whose objectives, according to him, were "the self-awareness of the Church, its renewal, the bringing together of all Christians in unity and the dialogue of the Church with the contemporary world". In 1968 he published *Humanae Vitae* ("Of Human Life") in which he condemned abortion, direct sterilization and all means to render procreation impossible. The encyclical whose positive aspects were ignored at the time occasioned a grave crisis in Paul VI's pontificate and raised significant issues. To give expression to the episcopal collegiality he established the synod of Bishops.

During the thirty three days of his pastorate John Paul I began a small revolution in the Vatican. He gave away the throne, the crowning ceremony, the majestic "we" and even the "sedia gestatoria" (chair on which the pope was carried) which he never used in solemn ceremonies.

John Paul II, his sucessor, is a Pope who has travelled more than any other Pope. He has first-hand knowledge of the situation in which the Church lives and suffers in the East and the West as well. He is a charismatic person who draws crowds and specially the youth. According to him the great poverty in the third world, the hunger and exploitation of man by man are ultimately rejection of Christ who died on a cross for the humankind.

This is, in short, the history of the Papacy, a marvel of divine and human, which has continued by ups and downs its mission in the world. It is the result of wide reading of several books on the history of the Church.

POPE JOHN PAUL II AND WORLD PEACE

Joseph Barros
Fellow of the Institute

Among the various Popes that history has witnessed in recent times, the towering and gigantic personality of Pope John Paul II stands out in bold relief like a veritable Everest in the shimmering annals of Roman Catholic History.

John Paul II is indeed a very popular, handsome and charismatic personality, a star-diplomat Pope of the 20th century. Of no other Pope in recent times has been written so much within so short a period after his dramatic and startling election by selection to the glittering chair of Peter, today beset with difficulties and seriously threatened by subversive materialism.

Born on 18 May 1920 in Wadowice, a small hamlet nestling among the picturesque hills of South-East Poland, to Karol Wojtyla, an official in a recruiting office, and Emila Kaczorwska a school teacher, was brought up amidst the freedom of the mountains and the glitter of the silvery rivers, which developed in him a deep love of Nature like Wordsworth, and a poetic sensibility like that of Tagore. As man is the product of the early environment in which he lives, John Paul II became a a genuine pacifist, a champion of the underdog and an advocate of world peace and international understanding and concord among nations.

He has many "firsts" to his credit which have carved for him an unique place in the great gallery of the Popes that have

adorned the Vatican State. Viewed historically he is the first non-Italian Pontiff since 1522 to climb the cathedra of Pope, the first Slav, the first prelate from an iron-curtain country to be a Pope, the first de facto working-men's Pope and, above all, the first traveller Pope to fly freely across the five continents of the globe carrying the sublime message of world peace, brotherhood and international understanding among men and nations.

The child is the father of the man; as the twig is bent the tree is inclined. His father Karol Wojtyla and his mother Emilia were strict and stern disciplinarians, and so the young Karol Joseph was brought up in an environment of mental, moral and spiritual rectitude. He was brought up by his father just like a school boarder of those days. He was made to follow a strict daily time-table. Every morning he had to attend the Mass, then the school and then the mid-day meal followed by an hour's free time and finally the homework. If he was found playing outside his prescribed hours he would be hauled back to his daily lessons. It is this strict upbringing that moulds the child's mind and as the tander twig is bent, the future tree is shaped. No wonder that he grew up to be an allrounder, a scholar and good at everything.

He had a healthy mind in a healthy body. As one of his biographers, Mgr. Benny Aguiar writes, " being good in studies did not prevent Lolek from being in sports as well. He had the kind of body, sturdy, stocky, that seems to have been built for sports. One of the best foot-ball players in school, he was an invincible goalkeeper. He liked swimming, went for long walks, loved to canoe along the Skava river and most of all to Ski in the Tatras. He loved these mountains and their breath--taking beauty... He was a mountain lad, sharing with the mountain people their simplicity, independence, sense of humour and love of freedom."

Coming events often cast their shadows. It appears that he was destined to be a priest, for, this vocation manifested itself early in his life. As a child during his play-time, he used to sing mass on an improvised altar with candles, holy pictures and servers. It was a psychological pointer revealing which way the wind was blowing in his life.

In course of time there were some major events in his life which influenced his decision to join the priesthood. At Cracow while he was crossing a crowded street he was hurled down by a moving tram which severely bruised his head. It brought to his mind the futility of material life and the need of spiritual solace. The second accident overtook him on his way to his daily work and he found himself in a hospital bed. Thanks to Almighty this time also he was lucky to survive. Another influence which shaped his decision was the Rosary circle to which he belonged and whose spiritual ideas enticed him completely. The unmistakable clarion-call of God had its transmuting spell on his life, and *alia jacta est...*, he surrendered to the Divine!

Having joined a Seminary in his native country Poland, he could not study openly for the priesthood, as Poland was under Nazi occupation and the Catholic Church was *persona non grata*. So, he had to study underground to avoid detection and punishment.

After facing many a hardship, difficulties and several other impediments, Karol Wojtyla's ordination to the priesthood took place on 1st November 1946 in the Polish Archbishop Sapieha's Chapel. He was later on sent to Rome for his higher studies at Angelicum, a Dominican University, where he earned a Doctorate for his thesis.

Travel has a broadening effect on the human mind. It

brings the traveller in close contact with different people and with different customs, habits, traditions and manners. In 1947 Fr. Karol Wojtyla travelled across Europe and visited France and Belgium to study *in loco* the pastoral methods. In 1948 he was appointed parish priest of a tiny village called Niegovic in the Cracow diocese of Poland. From this humble start he rose to be an Auxiliary Bishop in 1958 at the young age of 38 and six years later Archbishop. He was made Cardinal by Pope Paul VI in 1967 and was elected Pope in 1978, after the demise of his predecessor. He assumed the name of John Paul II.

His Holiness is an accomplished traveller and a great pilgrim who flies around the world spreading the gospel of World Peace and Universal Brotherhood. As all religions preach love, understanding, fatherhood of God and brotherhood of men, Pope John Paul, wherever he goes, he tries to establish a fraternal dialogue with the heads and leaders of other faiths, for, toleration and genuine understanding leads to World Peace which is essential for human survival.

Even the most independent thinker is the child of his own age. This is quite true of Pope John Paul II. Having suffered so much in his own life at the cruel hands of the Nazis and later on at the hands of the Neo-Fascists and having witnessed *de visu* the brutal ravages of war and the present mad race for nuclear armaments, he knows that Peace alone can ensure the safety of the Mother Earth which he respectfully kisses in deep symbolic reverence wherever he goes.

During his state and pastoral visits to various countries of the globe, Pope John Paul has always advocated and pleaded for world peace—*pax universalis*. Everywhere he pleads for "apt measures to avoid demage, to heal the wounds of war and the re-establishment of the climate for a just and durable peace."

Condemning *in limine* unnecessary confrontations which threaten the outbreak of fratricidal and suicidal wars and hostilities among nations, he says: "Every time we risk the life of people we walk down dangerous paths which are regressive and anti-human. Humanity should question itself about the absurd and always unjust phenomenon of war, in which in its panorama of death and pain, the only thing left standing is the negotiating table."

As a genuine pacifist that he is, Pope John Paul appeals to all the nations, be they big or small, rich or poor, to thresh out their social, political and economic differences across the negotiating table, under the auspices of the United Nations which is the only supra-territorial and international peace agency which alone can save mankind from its cosmic suicide.

In his message of peace conveyed to the United Nations General Assembly's special session on world disarmament he said emphatically that peace is possible, and advised all the world leaders to "relegate to oblivion the recourse to war, to terrorism or to methods of violence". In fact, international detente promotes reduction of military budgets and other armament expenditures which can very well be diverted towards national development and social uplift. He is firmly of the opinion that no nation must ever develop at the expense of another. It must not develop by subordinating another nation, which leads to exploitation of the weaker one.

In international forums, Pope John Paul has stirred the world stage as few have done in the past. He preaches and appeals to the audience like an inspired harbinger of world peace. He condemns all types of violence, the law of jungle, and appeals for peace. He advises the youth in particular, who are the citizens of tomorrow, not to listen to voices which speak

the language of hatred, revenge and retaliation, because world peace cannot be established by violence and ill-will, but only by love, toleration, understanding and brotherhood.

During his eventful visit to England, a country which closely or remotely was connected with almost all the colonial wars which the contemporary world has witnessed, the Pope addressed his British audience as under: " Today the scale and horror of modern warfare— whether nuclear or not— make it totally inacceptable as a means of settling differences among nations. War should belong to the tragic past, to history. It should find no place on humanity's agenda for the future."

In Japan, the land of the Rising Sun, which was the mute witness of the atomic holocaust of Hiroshima and Nagasaki, the Pope, addressing a large gathering in the Hiroshima Memorial Peace Park, made a fervent appeal to humanity lamenting the cruelty of man to man. He exhorted the world powers to ponder over the colossal tragedy of Hiroshima and to pledge for world peace, for " human hands may be white or black, yellow or brown, but the hue of the hearth is one." Hiroshima is the eternal lament of man's inhumanity to men! More than 100:000 innocent Japanese citizens living in that open city were ruthlessly slaughtered by an atomic attack, unprecedented in the annals of history.

Also in other places like Argentina, Brazil, Nigeria, Gabon, Mexico, Portugal, Spain, etc., which he visited, the Pope pleaded for international commitment to non-violence, world peace, human understanding and unity among nations, for the betterment of humanity.

In his speech delivered at the International Labour Organization in Switzerland before the representatives of various labour organizations, Pope John Paul stressed the urgent need

of solving all the workers disputes in a friendly way, to uphold the honour and dignity of the labourers, farm-workers and peasants who toil and moil from sunrise till sunset.

At the special request of the ex-Secretary-General of the United Nations Dr. Kurt Waldhein, Pope John Paul addressed that international organization in 1979. The date was 2nd October, which is incidentally the birth-date of the world's great pacifist of modern times, Mahatma Gandhi.

The Pope addressing that great Parliament of Men pleaded for human rights, defended our cherished spiritual values, and prayed for world peace and unity among nations.

He also paid an eloquent and a memorable tribute to that greatest international forum, saying emphatically: " It will never cease to be the forum, the high tribune from which all man's problems are appraised in truth and justice."

The most important points of the United Nations Charter which Pope John Paul upholds, echo the tenets of Catholicism. They envisage world peace, cooperation, social justice and banish the scourge of war. The preamble of the Charter, which was inspired by the christian doctrine to which Pope John Paul aludes in his discourses, sermons and speeches, runs thus: " ... The peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treatise and other sources of international law can be maintained, and to promote social progress and better standards

of life in larger freedom, and for these ends to practice tolerance and live together in peace with one another as good neighbours, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims."

The unity among nations and the world peace which John Paul earnestly pines for and devoutly wishes, presupposes peaceful co-existence among nations, be they rich or poor, big or small, capitalist or non-capitalist. So, our time-honoured doctrine of *Panchshila*, which is the bedrock of India's foreign policy, is one of the most important tenets of Pope's Mission of Peace. It also explains his pointed reference to our old *Gurus* and their ideas, in his speeches delivered during his recent visit to India, which was indeed a memorable one.

Our evaluation of human life in the objective light of History points us to the inexorable cold fact that great pacifists have been the victims of destructive forces. It is a dire paradox of history which seems to bewilder human reason. Right from the times of Socrates to the present day, some of the finest flowers of pacifism have been crushed by violence. Socrates got the hemlock juice, Christ was nailed to the cross, Abraham Lincoln was murdered, Mahatma Gandhi was shot by a fanatic, Kennedy was gunned down, Martin Luther King was assassinated, Indira Gandhi treacherously done to death by conspirators and Olof Palme shot dead. One wonders what is written in the stars for this great pacifist Pope who recently escaped death at the hands of an assassin.

In our herculean and uphill quest for world peace and human unity, the time-honoured doctrine of *Ahimsa* can remould and reshape our socio-political thinking in terms of human brotherhood, in terms of global understanding and of cosmic consciousness and in terms of a new world order, and through worldwide humanism herald the glorious transformation of Men and Nations for which the great pacifists lived and died, leading to the Golden Age of World Peace and International Understanding.

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THE ANGEL OF PEACE POPE JOHN PAUL II

Nicolau Pereira
Fellow of the Institute

The visit of the Pope John Paul II to our country between 1st and 10th February was no doubt a remarkable success.

There were some people that had raised unnecessary controversies about his visit. But the Pope came as angel of peace. And since the controversies have disappeared after his visit, to him we can apply Cesar's words: veni, vidi, vici. The theme for his visit was the call for love and unity. He had words for the bishops whom He met on the very first day of his arrival, evening of 1st February, in the Cathedral of Sacred Heart, New Delhi, after fulfilling all the usual protocol formalities in the earlier part of the day. He had words for the catholics and non-catholics whom he met later on up to February 10, the day in which he flew back to Rome. He spoke the language of the people to establish a personal communication. He spoke in Hindi, Bengalee, Tamil, Konkani (1), Marathi, Khasi and Malayalam. And everybody understood him. He met all the cross-sections of Indian Society in the places he visited: Delhi, Calcutta, Shillong, Ranchi, Madras, Mangalore, Trichur, Cochin, Trivandrum, Kottayam, Bombay, Bassein, Poona. And people thronged in lakhs to have his dharshan, to receive his blessings, to pray with him or to hear his word of advice and encouragement.

Pope John Paul came to India to build bridges of understanding and establish dialogue, as he has done wherever he has been. He came to encourage his brother-bishops to carry on their apostolic task of bearing witness to the Gospel of Christ. He came to encourage the priests to remain faithful to their vocation. He came to pray that "our faith be strong, and, that our love for Christ may inspire us to love and serve our neighbour".

The multitudes that came to see him, hear him and pray with him, will remember always this singular event of their life. Pope John Paul II is not any more a stranger to anyone in the world. He is the citizen of the world. His State is the smallest in the world. Just 130 acres. Perhaps, this is a good concidence that his State should be small one, because as a Representative or Vicar of Christ, his Kingdom does not know any boundaries. His spiritual domain extends to the entire mankind. Everywhere he goes, he kisses, after alighting from the plane, the land he visits, as a sign to indicate the love for what that land represents: humanity, culture, toil and sweat of the people. The message that the Pope brings is an eternal message expressed in words suitable to the occasion.

He proclaimed this message right from his installation as Pope in the Vatican City, and in every place he has visited, in the headquarters of the United Nations when, at the invitation of Dr. Kurt Waldheim, he addressed on 2nd October, 1979, the United Nations General Assembly.

His message is: give primacy to spiritual values and realize that God has entered into human history and became as a man "an actor in that history, one of the thousands of millions of human beings but at the same time unique." This message he proclaimed loud and clear in his first encyclical published on

March 15, 1979 within five months of his election, *Redemptor Hominis*. It is said that the Pope wrote it personally during November of 1978 and subsequent months.

And to celebrate the 90th anniversary of Pope Leo XIII's encyclical *Rerum Novarum* he published his third Encyclical *Laborem Exercens* or *Human Work*, to make it clear that work along with prayer is the way of sanctification. The message that the Pope had given us in his Encyclicals and other speeches was proclaimed again in the Indian Soil in a way that the people of India could understand. He quoted Gandhi, Tagore, Radhakrishnan, he referred to the ancient wisdom expressed in the Upanishads, besides using at least a few words in the native languages during the homilies and other speeches he gave during his stay in India.

It is worthwile to keep for record a few thoughts that he has expressed:

Address to the Bishops:

In this address that he delivered in the cathedral of the Sacred Heart in New Delhi, the Pope made it clear that he had come "to proclaim for the Church in India the unity that Christ wills for his followers — a unity modelled on the unity of life and love that exist in the Most Holy Trinity.

This idea was repeated in various homilies that he delivered in India calling the sons of India to remain united with bonds of love and service. And addressing the Bishops he says that he has come to confirm them and their local Churches in the faith, "in the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God". Resounding the Church's Constitution *(Gaudium et Spes)* and his own Encyclical *Laborem Exercens*, the Pope

reminds that the Church does not leave aside man's temporal needs but on the contrary endeavours to ensure the true development and liberation of millions of human beings. Quoting *Gaudium et Spes*, he continues: " The earthly progress is of vital concern to the Kingdom of God to the extent that it can contribute to the better ordering of human society."

The same trend of thought was again visible when the Pope addressed the workers at Ranchi on Monday 3rd February: " All human work is a participation in the activity of the Creator Himself." " Work brings joy and fulfilment, but it also entails toil and fatigue." " The Church rejects any social or economic system that leads to the depersonalization of workers. The Church insists on a just wage for workers, a wage that takes into account the needs of their family."

The Pope had rightly said to the Bishops: The proclamation of the new commandment of love can never be separated from efforts to promote the integral advancement of man in justice and peace.

But at the same time he reminds the workers to radiate the presence of Christ: in their families, before their children, in their place of work, through the joyful practice of the virtues they have found in Jesus.

Another point that he raises in his speech is the *interreligious dialogue.*

The Church is expected to speak about the transcendent destiny of man, about truth, justice, freedom, progress, harmony, peace and civilization. But before speaking, it is necessary to listen, a dialogue has to be established. And " this dialogue, as the Pope says, is of its nature directed towards collaboration on behalf of man and his spiritual and material well-being ".

That Pope himself wanted to start this dialogue, is evident from the homily he delivered in the morning of 2nd February when he celebrated Mass in the Indira Gandhi Stadium in New Delhi, where he said: " May the doors of the very ancient cultures whose cradle is this land open before the Lord.....". God is present in the very heart of human cultures because he is present in man..... And the King of glory wishes to enter into these cultures ever more completely; he wishes to enter every human heart that will open itself to him....."

And later on when he met persons representing different groups on the same day and the same place, he continued: " In India, without doubt, this reality of man offers a spiritual vision of man..... India's greatest contribution to the world can be to offer it a spiritual vision of man ". Quoting the late President Radhakrishnan (*The Present Crisis of Faith*, 1983, pg. 14) he said: " Only a moral and spiritual revolution in the name of human dignity can place man above the idols of economic production, technological organization, racial discrimination and national egotism." The Pope reminded that this human dignity is based on " the noble spiritual vision of man—man, a pilgrim of the Absolute, travelling towards a goal, seeking the face of God ", as already had been pointed out by Mahatma Gandhi: " What I want to achieve — what I have been striving and pining to achieve.... is self-realization — to see God face to face " (*Autobiography*, pp. 45).

Speaking again on 3rd February at St. Xavier's College, Calcutta, he made an appeal to the leaders in the field of intellectual and artistic endeavour, to religious leaders to give their contribution to the new civilization that is struggling to be born: " a civilization of understanding and respect for the inalienable dignity of every human person created in the image of God;

a civilization of justice and peace in which there will be ample room for legitimate differences, and in which disputes will be settled through enlightened dialogue and not through confrontation."

Speaking particularly of India, the Pope said: "The church rejoices at the creative richness which has characterized the culture of India during its history of thousand of years..... yes, the Church looks with admiration upon your contribution to humanity" through your sages and saintly mystics, poets and artists, philosophers and statesmen."

In his address to the Bishops, he commended their efforts to use this native culture to convey the message of God. The great challenge of inculturation has to be based not only on the past contribution to the culture, but also on the present ethos of the society, which requires doctrinal verification and pastoral preparation. As the Pope has recommended, all liturgical or any inculturation must be effected with pastoral charity and understanding.

The Pope in Goa:

Two nights and one day were spent by Pope in Goa in the Paço Patriarcal which being away from the noise of the city, offered a good resting place for a fatigued body.

The Pope who arrived on the night of 5th February said in the morning of 6th February in the Campal grounds a Mass attended by about 3 lakhs of people who had come from far-away places like Belgaum, Karwar. The theme of his homily was love and unity, a theme very appropriate not only for Goa but also for our entire country.

"At this Eucharist, the Pope said, we are directing our attention particularly to the mystery of the unity of the Church, to the Lord's call unity."

What unity does Christ mean? And the Pope himself answers: "The unity which binds Christians as one is the unity which is from God. The Supreme model of this unity is the Blessed Trinity. "Even as you, Father, are in me, and I in you, that they also may be in us" (Jn 17:21).

This unity comes from Faith and Baptism by which all of us share the divine life by being intimately united to Christ and His Church. This communion in the divine life makes us participants in the fruits of the Holy Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." It helps also to overcome divisions and to recover and achieve unity.

The Pope referred specially to ecumenical efforts which try to bring about the unity of christians. "The gift of God to us is the love through Jesus Christ. Love cannot reveal itself or enter into our hearts except through the testimony of unity. The whole mankind has to be united through the bonds of love. The unity of Christians has to promote the unity and peace among the whole mankind."

Conflicts and tensions abound today. Nations, families are divided today. The goal to be attained is the peace within the church, peace with all mankind.

Since the UNO has proclaimed the year 1986 as the International Year of Peace, it is quite appropriate that everyone be mobilized to make his contribution to the cause of peace.

Later on, in the evening at 6.15 p.m., in the Basilica of Bom Jesus, the Pope addressed to the clergy of India. About 800

of them were assembled in the Basilica. " In the midst of the laity you have to stand, said the Pope, as servants and leaders, as servants who spend themselves without counting the cost, as leaders who form, inspire and guide the one People of God in the ways of the Lord. You must truly be builders of unity in a world threatened by division and violence."

The Pope asked the priests to make the Eucharist the centre of their life to serve the church with unswerving loyalty. He asked them to have two pastoral concerns: Solidarity with the poor and fraternal assistance to youth.

" It is important to realize that for the priest's love, for the love for the poor to be authentic it must spring from a deep experience of God. It begins with a life-style of simplicity and humble service to all, including those who are not poor. And it is meant to lead to the building up of a new world, a new human community where brother does not exploit brother but where hearts are united in peace."

Indeed, Pope John Paul II came to India in this International Year of Peace as the Angel of the Lord, the Angel of Peace.

His voice still echoes in our ears. As the years pass, the message that we have received from Him, should not be forgotten, but revived constantly in our mind. His message is not new, but the listeners are sometimes new. Hence, the message has to be transmitted from generation to generation.

We gave him a warm welcome when he was in our midst. Let his message keep also our heart, always warm to practise the virtues he placed before us.

I) POPE SPEAKS KONKANI

The following are the words Pope John Paul II spoke in Konkani, during the Papal Mass at Campal, on Thursday:

" Mhojea mogachea bhavam-bhoinnamno, tumkam mhozo maiemogacho noman. Aiz tumche borobor asunk ani tumche borobor Miss bhettounk hanv khub sontostam."
(My dear brothers and sisters, my warm salutations to you. I am very happy to be with you today and to celebrate Mass with you).

" Ekvottachi govai diunk mog kallzamnim rigta. Koxe porim poile kristanv bhav-bhoinnim ekamekachi mog kortalim."
(By giving proof of unity, love grows in one's heart. Just as the first Christians brothers and sisters loved each other.)

" Tumcho Bhagivont Francis Xavier, tumcho Goycho Saib, Indiecho ani Udenticho Patron, tannem tumkam kristi bhavart porgottlolo toch bhavart tumche sovem vaddum. Bapachea axirvadan ekvottan raum-ia, bhavponnan jieum-ia, he porim Jezuche govai zaum-ia."

(May the faith spread among you by St. Francis Xavier, the patron-saint of Goa and the East, grow with you. Let us stay united with the blessing of God, live in brotherhood. In this way, let us be the witnesses of Christ.)

The following parts of the Mass were also delivered in Konkani by the Pontiff:

" Bapache and Putache ani Povitr Atmeache Nanvim."

" Xanti tumche sovem asum."

" Sorvespor Tumche sovem asum."

" Sorvpodvedar Dev — Bap † ani Put † ani Povitr Atmo tumcher axirvad ghalum."

Ailom, Choilom, Jikhlom

Antonio Pereira, S. J.
Corresponding Member of the IMB.

Ailom, Choilom, Jikhlom! Oso Cesar patxai uloilo. Oxench Indiek ieun gelolea Juanv Paul Dusreachean mhonnum-ietalem. Te amche modhem aile ani tannim amchim kallzam jikhun ghetlim. Tankam "*media myth, media meteor — lok-sompork sadhnachi jivi kanni ani dhanvtem noketr*" mhonntat. Khoreaninch toslech te! Bharatant te pavna fuddem, potramnim, durdixnnean, ani vitravnnen, tanchem nanv sadhoilem, tanchim utram gazoilim ani tanchem chitr xoilen ani rongan chitarlem. Te amche modhem dha dis ravle, tankam gheunk ozaramnim ani lakhamnim lok ekvottlo ani tanchem dorxonn gheun portun gelo. Tanchem utor tannim gantthik marlem ani bhurgeank nhidechem gaian xikoitanam, tanchea kanant tem funklem. Tankam bhettpi ani pollevpi kristi, hindu, moir ani dhorm naslole-i tem zaun asle. Te, tan ani bhuk mhonninastanam, Romachea Pap-Saibak bhett diunk aile. He bhette vorvim ami zaite torimnim giresth zaleanv.

Juanv Paul Dusre Delhichea viman-tollar denvle. Bhitor sortananch, tannim amche dhortorecho ani Bharot-Matecho umo ghetlo. Amcho lok amchi dhortori devich mhonn somzota. Ti amkam jeunk dita, tantuntle ami ietanv ani thoinch ami vetanv.

Iek kristanv amchi zomin devi mhonn sotmanina, tori tantunt Dev ravta mhonn chintita. Zomnicho umo gheun, Pap-Saiban jitle amche dhortorer soniasi ani ponddit zolmole tankam man dilo. Devachim khunnam polleun zaka amche purvile anvddet aileat takach mhoima dili: "Maka kallokantsun uzvaddak vhor, mornantsun omornnant vhor" (Brihada Upanishad).

Indiechi povitr dhortorecher pavl dovorna fuddem, Juanv Paul Dusrean hindi baxentlean "*Namaskar*" him utram ucharlim. Juanv Paul Dusro bhaskar ani bhas-mogi. Tankam apli Poloni bhas bottancher ani vonttancher khelloum-ieta. Te bhaxent tannim kovnam ani nattkam boroileant. Tankam Jerman, Purtugez Italian, Fransez, Inglez, Russi soddasodd ieta. Veta thoi te ganv-ganvcheo bhaso xiktat. Bharotant te Hindi, Konknni, Asami, Molaialam, Tamil, Bengali, Moratti uloile ani tannim talliancho pett aikolo. Goykarank Pap-Saibacho nirop mhonnlear "Tumim tumchi bhas xika". Zaka apli bhas iena, taka khoinchi-i bhas iena. Goycho mahan put Konknnintuch boroitolo ani namnna zoddtolo. Zaka apli bhas ulounk loz dista taka ticho khoro put mhonnum-iena.

Pap-Saib Indiek ieunche adim, tannim boroso Indiecho *home-work*, ghorcho dhoddo, borosoch xikun kaddhlo. To tankam Indiechea ieka Gregoriani Mahavidialoïachea xikovpean, Jezuit Padrin, Devamony hannem xikoilo. Bengali bhaxen uloun ani Rabindranath Tagorachim bhavnam ani utram ucharun, tannim Bengali lokachim kallzam ani monam apnnaveslean oddun ghetlim. Tannim *Gitanjalintlim* moliam ani totvam vinchun kaddhlim. Tanchech sangnne pormannem, Gandhi kristanv nhoi, torriastanam apunn tanchim pustokam

vachta ani tanchekodde xikta ani kãi vostu pallta mhonn oudoronnan sanglem. Bharotak apli xekddeanchi sanskrutai asa, ti oti-giresth, oti-moladic. Khoro bhavart ieke sanskrutaient rigta ani tantuntlean dharmik follam pikhoita. Kristanv dhorman Indiechea dhormam lagim susonvad korcho, tantuntlim Sobdachim biam punzaunchim, Suriachim kirnnam ollkhunchim ani tantuntlem borem asa tem fulounchem. Kristi dhorman aplim porkim angvostram bhair uddounchim, tannem Indiek Indiecho zauncho. Oxench adhunik Igorz korit ailea. Bengllur Katolk Bispanchi Porixod ek kendr choloita ani tea kendrachem mukhi kam mhonnlear Indiechea kristi dhormak Bharoti rongdiunk, taka dexi vostram nhesounk.

Goyam pavtoch, Dabolechea viman-tollar pavl martanam Pap-Saibacher horddeantlim him asol utram bhair sorlim: "*Lovely people.... full of love—Mogall Lok, mogan bhorlelo lok*". Goykar mogall ani monxall mhonn Pap-Saibak koxem gomlem tem iek gutthuch. Ghoddie, mog dakhtteam bhurgeanchea hatachea xekarnvo zantteleanchea *Viva Il Papa* hancheavoilean kollun ailo zatlo. Goykar Udenticho nhoi, Ostomtecho nhoi, to puro. To Udenticho ani Ostomtecho, to monxall ani mhonvall. Jednam iek Goykar poddlelea monxeak ubharta, zantte bailek mottorint suat dita, onkollteak vatt dakhoita toch to mogall Gõycho monis. Goycho monis bhailean ponnsacho kantto, bhitorlean ponnsacho rosall goro.

Ponnjechea misachem git ani gaian aikun, Goykar borem gaian kortat mhonn Pap-Saiban sadhoilem. Konknni bhas hi ieki songiti bhas, Goykarauk Udentiche Italian mhonnttat. Toxench tannim lokachem xist ani dharmik moun polleun,

tanche bhoktenchem obinondon kelem. Xisteche ani xantiche monis ami. Hem amchem zantteleanchem ddaiz, tem amim sambhallchem ani sudraunchem.

Saibachea Goyam Pap-Saiban soglle Indiechea Padrink nirop dilo. Padri Igorjeche monis, tannim tichi seva korunk zai, tichim vhoddponnam ani lahnponnam somzun gheunk zai, tannim tankam sanglem. Aplem bhaxonn sompoitanam, tannim padrinchem lokx tornatteam ani dublleam veslean oddlem. Tornatte ani, tornattim Pap-Saibache vhoddle avddichim. Tim tanchexim dhanvun ietat, tankam veng martat, aplim chepim, banianam ani komsam, aplim mandolinam ani gitarram, aplim bettam ani khellpachim sadhnam bhettoitat. Pap-Saib tankam aplo hat dita, tanche bori gaianam ani gitam gaita, tankam tinch fuddarachim sopnam ani sotam mhonn porghotta. Zõim-mhoim te sangat: "*Peace and Youth Go Toghether — Sovostkai ani Tornattim Barachborim vetat*". Khorem mhonnlear, tornatteanchea kallzant ragachim, krodhachim ani zuzachim biam vompit zalear, tim zuz pettoitelim. Mogachim ani sovostkaiechim chintnam ani bhavnam tanchea monant ruzoit zalear, ti sovostkaiechim sadhnam zatolim, tim *civilization of love — mogachi sanskrutai*, rochtolim. Tornatteanchem boreponn Juanv Paul Dusreacho poilo anvddo mhonnlear lottkem zaunchem na.

Katolk Igorjen "*Preferential Love For The Poor*", hem aplem dhoronn ani brid kelam. Giresthancho mog korum-noie, oxem nhoi, ponn zoso Jezun dublleadakhtteacho ani pidill'leacho choddso mog kelo tosoch sogllea Padrimnim ani kristi Porjen korcho. Ho zaun asa Pap-Saibacho mukhi upades. Pap-Saib dublleponn, koxtt ani gham kitem tem zanna. Tannem fatranche khonnir kam kelam ani gham golloila. Sotea ani gulamponn kitem tem tankam thavem. Heach pasot, te aple fanki chittincher *Hominis Redemptor — Salvici Doloris*, monishokkancher porjechem ani sorkarachem lokx ôddta. Dublleak ani ghiresthak tech monis-hokk asat, tich molavnni asa. Halinchea Pap-Saibanchê xikovnnek lagon, soglle Katolk Igorjent ek zagronn zalam ani xikxit ani oxikxit monis "Liberation of Theology", ani "Theology of Liberation", Xastrachi suttka ani suttkechem sastr sodhit aileat. Dublleak ani dakhtteak khori suttka diunk, pidilleak mekllik diunk monis zage zaleat, tanche modhem ek novem ontokaronn suru zalam.

Ailo, Choilo ani Jikhlo. Pap-Saiban poilim amchim kallzam jikhun ghetlim. Uprant Juanv Paul Dusrean amkam xikovnn dili. Ti amim "pall'learuch, amchi ani tanchi bhett iesvi zatli, ami "*mogan bhorlolo lok — people full of love*", zatoleanv ami. Zaum-ia!

O ROMEIRO DA PAZ

Eduardo de Sousa
Corresponding Member of the Institute

GOA, a Roma do Oriente, teve o raro privilégio de albergar no seu seio, por espaço de três dias, 5, 6, e 7 de Fevereiro do ano corrente de 1986, o Chefe Supremo da Igreja Católica Romana, o Papa João Paulo II.

No 1.º andar de uma casa de dois andares, ao lado duma Igreja do século XIV, na rua N.º 2 em Koscielna, Wadowice, Polónia, nasceu em 18 de Maio de 1920, Karol Wojtyla, o presente Papa.

Aquela modesta casa hoje exibe com orgulho a seguinte inscrição: " O Papa viveu aqui ".

Filho de um casal remediado, a sua mãe, Emília Kaczorwoska, era professora primária, que morreu quando Karol tinha apenas nove anos.

O seu pai, Karol Wojtyla, era oficial menor da Infantaria polaca.

Tinha um irmão mais velho, o médico Edmundo, que trabalhava no hospital de Bielsko, onde, ao tratar os doentes de escarlatina, foi vítima do mesmo mal, morrendo no seu posto de honra, quando Karol tinha treze anos.

Pai e filho, sòzinhos neste mundo de Cristo, tinham que enfrentar a vida com coragem e heroismo.

Em 1938 mudaram de residência e foram morar em Krakow, onde Karol matriculou-se no curso de Filologia Polaca.

Em Wadowice, Karol, quando tinha apenas 14 anos, organizara a Sodalidade Mariana e o Clube Dramático.

Karol trabalhou nas cavernas de Zacrozovek e mais tarde na Fábrica de Produtos Químicos em Solway.

Na Academia de Literatura Polaca, Karol revelou as suas brilhantes faculdades de inteligência, no Curso que concluiu com louvor.

Clandestinamente, organizava palestras, seminários, conferências, dramas, para manter o facho luminoso da cultura polaca que os alemães tentavam destruir, quando invadiram a Polónia durante a 2.ª Guerra Mundial em 1939.

Karol tinha afeição profunda pelo pai, que não gozava de boa saúde.

Um dia, o mais triste da sua vida, quando entrou em casa, todo fatigado, após o trabalho árduo na pedreira, encontrou o seu pai sentado na sua cadeira habitual, todo inerte.

Louco de dor, ajoelhou perante aquele cadáver, durante doze horas, numa agonia que é impossível descrever. Foi isto em 1941. Karol tinha 21 anos.

Após a morte do pai, por não ter ninguém da sua família, foi morar com a família de um seu amigo, e prosseguiu seus estudos, sem os interromper. Em 1938 tinha passado o exame correspondente ao B.A., antes de iniciar o Curso de literatura polaca na Universidade de Krakow.

Embora Karol continuasse com loiros a sua carreira nos estudos, a sorte mofina não o abandonava.

Logo após a prematura morte dos Pais e Irmão, Karol foi vítima de um acidente que fracturou o seu crâneo. Mal restabelecido, foi colhido por um carro eléctrico, donde escapou por milagre.

As ervas aromáticas exalam melhor odor, quando bem pisadas. Foi isto que se deu com Karol, que resolveu iniciar o curso sacerdotal e matriculou-se na Teologia. O Arcebispo Sapieha, que estava de contacto com os seminaristas, teve uma predilecção especial por Karol.

Devido a perseguições dos invasores nazis, os cursos eram ministrados em locais subterrâneos, sofrendo privações.

Foi só em 1945, após a expulsão dos alemães pelos russos, que Karol e seus companheiros poderam sair de seus esconderijos e respirar ar livre, embora com um governo comunista.

Em 1 de Novembro de 1946, dia de Todos os Santos, Karol foi ordenado padre. Logo após a sua 1.ª Missa, o Arcebispo, ciente do seu talento excepcional, mandou-o a fim de prosseguir os estudos a Roma, na Universidade Angélica. Dentro de dois anos, Karol concluiu o seu doutoramento, adquirindo fluência e perfeição na língua latina em que eram ditados os cursos.

Durante as férias de 1947 o Arcebispo mandou-o a França, para resolver o problema dos refugiados polacos que lá se achavam.

Em França, de contacto com os trabalhadores católicos, estudou a maneira como eles defendiam os seus direitos, e regressado ao seu país introduziu lá um Sindicato dos Jovens Trabalhadores, para lutar contra a opressão que eles sofriam dos seus Patrões.

Em 1949 foi nomeado Vigário de Nigowic, aldeia próxima de Krakow.

Esta nomeação causou espanto a muitos, por o Padre Karol, como intelectual, ser digno dum posto mais elevado na hierarquia eclesiástica.

Karol, porém, julgava-se satisfeito, por ter oportunidade de lidar com os paroquianos, na sua maioria trabalhadores

campestres, e prestar-lhes auxílio material e espiritual, solvendo seus problemas sociais e melhorando as condições daqueles fiéis.

Aproveitando das horas vagas, escreveu uma tese que, submetida à Universidade de Jagiellonia, conferiu-lhe o segundo doutoramento.

Pouco depois, quando foi transferido para a Igreja de S. Floriano, em Krakow, não poupava ocasiões para os seus desportos habituais: patinagem, natação e passeios nos rios com barcos a remos.

Em 1958 foi nomeado Professor de Filosofia Moral na Universidade de Lublin, na Polónia Oriental.

Em Setembro de 1959, o Cardeal Wyszynski levou-o para Varsóvia, onde, sagrado Bispo, foi nomeado Bispo Auxiliar de Krakow.

Em 1962 acompanhou o Cardeal Wyszynski, para tomar parte no Concílio do Vaticano, e em todas as sessões do Sínodo dos Bispos.

Quer como Bispo, Arcebispo ou Professor Universitário, nunca gozou das honras, nem onerou seus subordinados com trabalhos que sempre fez por si. Pregou sempre o ascetismo católico, e a renúncia como o meio único para o progresso espiritual.

A sua fluência em língua latina deu-lhe oportunidade para desempenhar papel importante nas sessões em Roma.

Em 1964 foi nomeado Arcebispo de Krakow.

Quando, em 1962, morreu em Roma o Arcebispo Baziak, houve vaga no Colégio Sacro, no cardinalado de Krakow. Foi nessa vaga que o Papa Paulo VI deu ao Arcebispo Karol o barrete cardinalício, em 1967.

Paulo VI conhecia de perto as qualidades de inteligência e trabalho do Padre Karol que, em 1963, na 2.ª sessão de inverno, fizera sentir a sua presença no Concílio. Em 23 de Setembro daquele ano, Wojtyla, ao falar na Constituição da Igreja *Lumen Gentium*, instara em admoestar os padres para trabalharem pela unidade da Igreja, considerando os fiéis como povo de Deus.

No Esquema XIII da Constituição da Igreja, dissera ele que era absolutamente necessário ao Concílio preparar um documento, traçando o papel da Igreja no Mundo Moderno. Advogou a adopção do método heurístico no ensino moderno. Os conhecimentos não devem ser lançados pela guela, como alimentos, disse ele, mas sim imbuidos e introduzidos com perguntas cuidadosamente escolhidas e sugestões adequadas, de forma a obter dos estudantes respostas apropriadas ao ensino ministrado.

Quando as autoridades civis não permitiram ao Cardeal Wyszynsky sair fora da Polónia, taxas fortes foram impostas ao Clero; impediram a construção ou aparecimento de Igrejas, Capelas ou novos centros religiosos, promulgando leis banindo a instrução religiosa, e obrigando os seminaristas a prestar serviço militar obrigatório, enfim, quando a Igreja na Polónia sofria perseguições da parte do Governo, o Cardeal Karol foi o único destemido a erguer a sua voz, causticando as injustiças praticadas pelo Estado.

Escrevia ele no "Tygodnik Powskechny" que a Igreja era a guardiã não só da fé da Cristandade, da esperança dos oprimidos e do amor dos desamparados, mas também a defensora dos direitos naturais e liberdades individuais. E que aquilo só se poderia compreender com clareza, após as doutrinas emanadas do Vaticano.

Quando estudante, o Padre Karol, na sua tese de doutoramento, procurou reconciliar a teoria de Max Scheler, o pioneiro da teoria fenomenológica, com a filosofia Tomística, acentuando que o sujeito de qualquer moralidade, é o indivíduo vivo. Marx, o grande pensador do século XX, dizia que neste mundo nada é permanente e tudo está sujeito a mudanças.

Karol Wojtyla, sem ter nenhum auxílio da sua família, fez-se padre e chegou sucessivamente a ocupar o mais alto cargo eclesiástico. Porém, aceitou sempre com simplicidade e humildade todas as suas promoções.

Uma vez, um seu velho condiscípulo de Wadowice, foi felicitá-lo por ter sido promovido a Cardeal, articulando as palavras "Sua Eminência". Wojtyla, imediatamente, disse:

— Tu estás maluco, Jurek?

Mesmo quando Cardeal, sempre usou a sua batina preta, sem nenhuma fímbria ou coloração vermelha.

Magoou-lhe imenso ter que deixar a sua bicicleta, depois de ser Cardeal. Mas, raras vezes usava o seu carro, preferindo andar, por assim ter melhor contacto com as massas.

Com o decorrer de anos o número dos seus amigos, desde os operários da pedreira de Solway, até os estudantes universitários, cresceu bastante. Todos eles iam ao menos uma vez por ano visitá-lo.

E a todos, sem distinção, recebia-os de braços abertos; eles o chamavam afectuosamente 'Lolek'.

Uma vez, quando acabava a sua patinagem, descendo das encostas de Tatra, foi detido por um guarda; Karol apresentou-lhe o seu cartão de identidade.

— Um cardeal em trajos de patinagem? Julga o senhor que eu sou um imbecil para o acreditar? — disse o guarda.

Mas quando Wojtyla com palavras doces fez convencer o polícia, este desculpou-se cortesmente, deixando-o ir em paz.

A Rainha Jadwiga ofereceu-lhe uma casula com fios de oiro e um pálio. Disto ele se serviu ao celebrar a sua 1.ª Missa como Cardeal. O cálice usado nessa ocasião era do reinado do rei Segismundo I.

Sempre manteve a sua austeridade e simplicidade. O seu pequeno quarto de dormir tinha apenas uma mesa e uma cama com uma colcha bastante gasta.

Acordava sempre às cinco da madrugada e, após a sua Missa às sete, trabalhava com o seu pessoal até às onze horas. Depois era o seu encontro com o povo, até acabarem os visitantes que muitas vezes chegavam a jantar com ele. Após a ceia e um pequeno passeio, eram mais hóspedes ou visitas. A' meia noite apagavam-se as luzes, mas Karol continuava na Capela a orar. Era esta a sua rotina quando Cardeal.

Não me parece haver nos tempos modernos, qualquer católico que tenha trabalhado tão afanosamente e contribuido melhormente para o progresso da Igreja católica que o presente Papa.

Além de ser um filósofo penetrante e um teólogo consumado, poeta, dramaturgo, escritor de pena fácil, orador carismático, foi um desportista como raros, a remar em canoas nos lagos de Mazúria ou nos rios Bredza, Czarna e Hanaza.

Trabalhando por quase vinte horas por dia, tem sido aborrecedor para os outros Cardeais, por não o poderem imitar.

Como estudante universitário, os colegas lembram-se dele como um poliglota distinto, com memória fotográfica e tino para resolver os mais intrincados problemas filosóficos ou teológicos,

morais ou sociais. O seu poeta favorito é Norwid. Como escritor, deixou alguns livros, entre outros: *Amor e Responsabilidade; Fundação da Renovação; Pessoa em Acção.* Como jornalista, escrevia causticando a opressão que os polacos sofriam durante a dominação nazi, sob o pseudónimo de Anderzei Jawlen.

Logo após a morte do Papa Paulo VI, em Setembro de 1978, o Cardeal Karol subiu o Kalwaria, onde existe um mosteiro, na Polónia, e rezou com os monges que notaram profunda tristeza no seu semblante.

Reunido o Conclave, foi eleito o Cardeal Albino Luciani, Patriarca de Veneza, que tomou o nome de João Paulo I.

Nesta eleição o cardeal Karol teve muitos votos.

Após a morte do Papa João Paulo I, Karol tornou a subir o monte e rezar no mesmo mosteiro com os monges, depois de ter rezado uma Missa no altar dedicado a Maximiliano Koble, pediu para que a escolha do novo Papa fosse acertada e profícua para a Igreja.

Em 16 de Outubro de 1978, reuniu-se o Conclave com 111 Cardeais.

Era preciso que o candidato escolhido tivesse mais de dois terços dos votos lançados na urna.

Entre os Cardeais candidatos figurava o italiano Benelli e o polaco Karol. Na 1.ª votação do dia, Benelli teve 70 votos, faltando apenas cinco para ser eleito. Karol teve apenas 41. O Cardeal Villot suspendeu os trabalhos por um quarto de hora, para refrescos ou café. Karol entrou na sua cela e lá permaneceu fechado, para não ser estorvado. O Cardeal Wyszynski esteve em conferência com o alemão Koening e o espanhol Enrique Y Tarancon. O polaco e o alemão falavam em alemão, que Koening traduzia em espanhol para Enrique. A argumentação de Wyszynski impressionou os dois, que começaram a influenciar os outros não-italianos, arrastando alguns italianos para o seu campo. Na 2.ª votação Benelli baixou para 59 e Karol subiu obtendo 52. O Arcebispo de Florença já ia perdendo as esperanças de ser eleito. Por sua vez, Karol estava lívido de terror, pensando nas responsabilidades a acarretar caso fosse eleito.

Os Cardeais foram almoçar. Wyszynski dirigiu-se a Karol e disse-lhe que o Espírito Santo reclamava a sua eleição, e que era imperioso conformar-se com a vontade divina.

O almoço prolongou-se fora do tempo usual, com os Cardeais entretidos em consultas e discussões. Durante a sobremesa, quando serviram gelados e frutas, o Cardeal inglês Basil Hume e o italiano Baggio, acompanhados de Willebrands, aproximaram-se de Karol, suplicando a sua resposta afirmativa caso fosse eleito. Terminado o almoço, quando as freiras retiravam os pratos e limpavam a mesa, os Cardeais dispersaram-se, indo alguns para o Pátio de Sam Dámaso, onde Ratzinger e Hoeffner estavam a cogitar na escolha de um Papa não-italiano, do terceiro Mundo. Os Cardeais de Sri Lanka, Guatemala, República Dominicana e alguns outros não-italianos, trabalhavam em insuflar nos ânimos dos seus amigos italianos, a escolha de um Papa de preferência do mundo comunista.

Wyszynski e Koening pediram a Karol para não ir contra a vontade de Deus. Por fim, à última pergunta de Wyszynski: "Aceitas ou não"? Karol balbuciou: "Se aquela for a vontade de"..., e comovido não pôde prosseguir.

No terceiro Conclave Karol teve 73 e Benelli apenas 38. E assim continuou até o sétimo Conclave. Afinal, às 17.30 daquele dia, no oitavo e último Conclave, Karol obteve 97 votos, e os aplausos atroaram os ares na Capela Sistina. O Cardeal Villot,

levantou-se e dirigiu-se ao Cardeal Karol, que se achava sentado por baixo do quadro apocalíptico "O Juízo Final" de Miguel Angelo, banhado em lágrimas, sustentando a cabeça entre as mãos, e perguntou-lhe se aceitava o cargo, e Karol respondeu na afirmativa.

A simplicidade, sinceridade e humildade do novo Papa patentearam-se logo após a sua escolha.

Chorou por três vezes dentro de vinte e quatro horas. Chorou quando teve conhecimento da sua escolha; chorou quando apareceu no balcão para agradecer a multidão que o ovacionava; e, depois, quando, quebrando a praxe, foi visitar o seu amigo o Bispo polaco Deskur, que se achava internado na clínica de Gemelli. Foi para lá num carro aberto, e ao sair daquele hospital agradeceu aos médicos e enfermeiras os relevantes serviços que prestavam à humanidade sofredora.

Tem uma devoção especial pela Virgem Maria cujo escapulário castanho leva sempre ao colo, dizendo que aquele o tem livrado de muitos perigos.

O Papa é um monarca absoluto. Não há éditos nem Constituição para limitar os seus poderes, excepto as Sagradas Escrituras, que ele é o único a interpretá-las.

Enquanto os predecessores do presente Papa tinham a sua pompa, este reduziu-a ao mínimo. A Guarda Nobre foi abolida. As trombetas de prata que atroavam a abóboda da Basílica de São Pedro, anunciando a entrada do Papa lá, já não existem hoje. Grandes ventoínhas que abanavam o Papa na sua Cadeira Gestatória, foram eliminadas.

Nas suas peregrinações pelos diferentes países, não só procura os polacos espalhados por regiões diferentes, mas o seu moto principal é o de conhecer as condições de vida em diversos locais, e o estado em que se acha a religião católica em geral, e a Igreja de Cristo em particular.

Dentro de três meses do seu Pontificado, deu início às suas jornadas missionárias. Antes de sair, falou no seu desejo de ser o apóstolo de paz e mensageiro do Evangelho para os milhões de irmãos, não só os que acreditam em Cristo, mas ainda os de outras religiões. Disse que o Papa desejava conhecê-los e abraçá-los num amplexo fraterno, transmitindo-lhes a palavra de Deus, que os ama.

Em 25 de Janeiro de 1979, uma quinta, desceu do avião Alitália em São Domingos e, prostrado, beijou o solo da América Latina. Depois dirigiu-se ao México para inaugurar a Conferência dos Bispos latino-americanos. Na Irlanda, em Setembro de 1979, falou-lhes pedindo paz. O mundo católico teve a oportunidade de ver o Papa na televisão pela primeira vez nesta região. Em Drogheda, dirigindo-se a uma multidão de mais de 300 mil pessoas, entre outros conselhos salutares expressos, disse que proclamava convicto a sua fé em Cristo, e, consciente da sua missão, que a violência era um mal inaceitável como solução a qualquer problema. Que a violência era uma mentira que nos ilude, e é indigna de um ser humano.

"Eu apelo para os vossos corações, e peço de joelhos em terra para abandonar o caminho de violência e seguir o caminho da paz" —, foram estas as palavras com que ele concluiu o seu apelo.

Antes de ir a Irlanda, o Papa passára cinco dias em Zaire, onde metade daquela população de 22 milhões é católica; visitára a República do Congo, as altitudes do Quénia, o deserto do Alto Volta, a Costa de Marfim, suportando o calor tropical e as tempestades do Ghana. E sentiu-se entusiasmado, vendo o fervor daquele povo e a vitalidade da Igreja naquelas remotas regiões africanas.

No verão de 1980 visitou o Brasil durante doze dias, disser-

tando contra os perigos que a Igreja enfrenta quando os políticos se servem dela para seus fins ocultos. Foi até a região do Amazonas falar aos peles-vermelhas, os indianos da América do Sul. Apoiou a conduta do Arcebispo Helder Câmara, o campeão dos pobres, oprimidos pelos ricos e poderosos.

Na primavera do ano passado, visitou Filipinas por seis dias.

Falou na presença do Presidente Marcos, das desigualdades sociais lá existentes, ovacionado por 850 mil filipinos.

João Paulo II foi o primeiro Papa a entrar nos campos de concentração nazi em Auschwitz-Birkenu, onde 4 milhões foram sumariamente exterminados.

Quando foi a Polónia em Maio de 1978 para tomar parte nas celebrações do nono centenário da morte do Mártir Estanislau, Karol entrou numa estreita cela subterrânea e ajoelhando beijou o chão frio onde o padre franciscano Maximiliano Kolbe dormira o seu último sono, antes de trocar a sua vida pela de um judeu, pai de seis filhos. Ali, vendo as câmaras de gás, disse que aquilo era o Gólgota do Mundo Moderno. Todo comovido, o Papa proferiu:

" Falo como um humilde sucessor do Papa João XXIII e o Papa Paulo VI. Sou filho duma nação que na sua história sofreu muitas privações. Não falo só em nome dos quatro milhões que cá morreram, mas em nome do mundo inteiro oprimido, com direitos postergados e esquecidos."

Além de visitar a Polónia por duas vezes, já passeou por 42 países em seis continentes, este 304.° sucessor do Apóstolo Pedro.

Quando esteve em Boston, dali se deslocou a Nova York e falou na 34.ª Assembleia Geral das Nações Unidas.

O Papa João Paulo II veio a Índia como Papa do Vaticano II.

Graças aos esforços do Papa João XXIII, a Igreja Católica entrou numa nova era de diálogo com o mundo. Em virtude desse diálogo, continuado por Papas subsequentes e confirmado em Concílios, o Vaticano II exprimiu o desejo da Igreja em dialogar com as outras religiões.

Foi nessa ordem de ideias que o Arcebispo Simon Pimenta anunciou que o Papa teria encontros com os Chefes doutras religiões, incluindo hindus, sikhs, maometanos, bahaistas, jainistas, parses, em Calcutta, Ernakulam e Madrasta.

A sua visita a Índia foi a 29.ª do seu itinerário fora da Itália. Antes de a começar, procurou conhecer algumas das suas línguas, tendo frequentes encontros com o padre jesuita indiano Pe. Mariasusai Dhavamony, Professor da Fenomenologia Religiosa na Universidade Gregoriana de Roma.

Para estar de contacto com as tradições espirituais deste país de civilização milenária, leu livros diversos e convidou dez bispos indianos de dez regiões diferentes, para jantar com ele. E por eles aprendeu a maneira correcta de pronunciar algumas das línguas indianas. Apreciou a unidade indiana na sua diversidade.

No dia 1 de Fevereiro do ano corrente, o Papa desceu do avião em Delhi, e, seguindo o costume indiano, descalçou as sandálias do Pescador, e deixando-as fora do recinto do mausoléu, foi com suas meias vermelhas prestar homenagem ao Pai da Nação indiana no seu *Samadhi* em Rajghat. Como de costume, logo após a sua saída do avião, beijára prostrado o solo indiano.

Também, seguindo o tradicional costume hindu, acendeu a lâmpada " *Deepas* ", que é sinal de boas-vindas.

Na sua Comitiva estavam três Cardeais, um Arcebispo, um Bispo, dois padres e um leigo, o Conselheiro de Imprensa do Vaticano.

A vinda do Papa a Goa durante o ano do seu jubileu de prata, após a libertação do jugo estranho, é um áugure auspicioso para esta terra de fama védica, com florestas verdejantes a cobrir seus montes e vales, rios prateados com praias de areias brancas onde ecoaram, já lá vão três mil anos, da boca dos rishis, as palavras sagradas de: *OM OM OM*, e posteriormente o cântico de paz espiritual *SHANTI SHANTI OM MANO PADMO OM* dos monges budistas. E anos depois, o tanger do sino pelo Santo Xavier convidando o povo para tomar parte na sua oração e penitência na Velha Cidade de Goa, onde repousam hoje as suas Santas Relíquias.

No Largo do Campal, onde Goa pela primeira vez teve o privilégio de assistir a uma Missa celebrada pelo Papa, com centenas de celebrantes, o altar era um primor de arte, beleza e encanto. Feito de madeira, em forma de leque e coberto de setim, com plataformas em três níveis, sendo a mais alta de 5.25 metros de altura, foi muito apreciado pelo Papa. Todo o Largo do Campal parecia uma Basílica ao ar livre, com mais de duzentas mil pessoas expostas ao sol das 8.30 até as onze horas da manhã.

Visitou catorze cidades na India, sendo a última Bombaim.

O Arcebispo Pimenta, Chefe dos Bispos Católicos da India, fez meticulosos preparativos para que o Papa fosse recebido condignamente. As cento e dez paróquias da sua Arquidiocese prepararam, espiritualmente, durante alguns meses prévios a visita, fazendo penitência, orações e jejuns.

Lá o Papa dirigiu-se aos estudantes da Escola de Santo Agostinho em Berampur e benzeu a pedra fundamental do monumento que vai ser erigido a S. Gonçalo Garcia, um mártir do século XVII, considerado hoje como o Patrono da India. Além disso, abençoou os cento e cincoenta doentes e

aleijados da Basílica de Maria do Monte em Bandora, e teve encontro amigável com o Arcebispo da Igreja Anglicana Dr. Robert Runcie, por uns quinze minutos.

Devido a duas tentativas que se fizeram para o assassinar, a segurança e protecção para evitar atentados iguais, foi cuidadosamente executada, tendo em vista a profecia de Nostradamus de que o Papado terminará em 1986 com a morte violenta do último Papa.

O presente Papa, além de ser o Chefe Supremo da Igreja Católica, é a voz angustiosa da humanidade oprimida, calcada e desprezada.

Não só fala pelos católicos, mas pelos entes que sofrem sem merecer a justiça e dignidade da vida que eles reclamam. O Papa nunca olhou a crenças ou castas, cores ou nacionalidade. Apela pelos infelizes, suplicando a fraternidade universal, a unidade entre as diversas desavenças sociais, evitando guerras fratricidas e armazenagem de material bélico, principalmente o nuclear, enfim, a paz e salvação do mundo.

O presente Papa é amigo de crianças.

No dia da sua coroação, após a festiva e solene cerimónia, foi passear pelo Vaticano onde centenas de crianças polacas e outras correram para o abraçar.

Durante a quadra do Natal, grupos de crianças vão com seus presépios para serem bentos pelo Papa.

Os jardins de Castelgandolfo, onde o Papa passa o Verão, estão sempre abertos para grupos de peregrinos das famílias católicas dos arredores e ainda outras.

É duma simplicidade única. Inda há pouco noticiaram os jornais que ele uniu dois amantes plebeus e posteriormente ainda baptizou a criança daquele matrimónio, a pedido dos pais.

Foi um facto virgem nos anais da história o convite ao Papa do rei Hassan II de Marrocos, que é o chefe civil e religioso daquele país maometano, e o 36.° descendente de Mahomet, o fundador do Islamismo.

Além de ter escapado de acidentes e morte por duas vezes, diz-se que, quando tinha quinze anos, um dos seus amigos a brincar apontou-lhe o revólver, e ignorando que estava carregado, puxou pelo gatilho. E o tiro disparado passou rente a cabeça de Karol, indo parar na janela contígua.

Foi um milagre providencial este escapo que, se se realizasse, privaria a humanidade sofredora do seu porta-voz e o mundo não teria o Papa carismático, o Romeiro da Paz.

I want to meet all those who seek the Absolute and yearn for peace

(His recent apostolic journey to India was the subject of the Holy Father's general audience address on 26 February)

Gratitude

1. I wish once more to express my *gratitude to Divine Providence* for having guided me during my pastoral mission in India. The journey, or better, the pilgrimage which took place from 1-10 February was a response to the invitations extended by both the government and the episcopate. I offer my cordial thanks for that invitation, as well as for everything which was done in preparing for and facilitating the carrying out of this mission of the Pope in India.

I wish to express this gratitude to the *many people* and the *vast circles of society* who (quite apart from their membership in a specific religious confession) showed great interest and kindness as I made my way through their streets. If one considers the fact that Catholics in India constitute a very small percentage of that huge society (approximately twelve and a half million, 1.7 per cent), such a reception takes on great significance.

Gandhi's path

2. The papal pilgrimage was *a meeting with the great and highly varied historical past* of India, which goes back to the third millennium before Christ. This past is not merely a history in the ethnic sense or a manifestation of the diverse forms of socio-political systems. It is first of all a great *patrimony of spiritual value* in the religious, moral and cultural sense. The encounter with this cultural patrimony is important for Christians above all because it regards the recognition *of the primacy of the spirit* in human life and of *requirements of a moral nature.*

This cultural and moral reality has been largely reconfirmed in the modern history of India, especially through the person and activity of *Mahatma Gandhi* who is considered the father of the nation. He was the leader of the movement for India's independence, and he promoted the overcoming of colonial subjection through *the method of moral struggle*, without recourse to violence. Gandhi's method was fidelity to truth, and—in the name of truth— a commitment to proposing just requirements both regarding his own people and the colonial authorities. It must be added that Mahatma Gandhi applied those requirements first of all to himself. And through this manner of behaving *gained him enemies*—it is sufficient to recall that he died at the hands of an Indian extremist on the threshold of independence— still, *the path indicated by him merits high recognition* for ethical reasons. It is not difficult to note that precisely such a path in the struggle for justice shows great proximity to fundamental evangelical principles. The father of Indian independence points out the way to all those who seek—in the name of the noblest ideals—to *separate the struggle for justice from every form of hate.*

Dialogue with major religions

3. On a secondary level, the papal mission linked to the journey to India had the character of an institutional dialogue with the religions professed by the majority of Indians (Hindus 83 per cent and Muslims 11 per cent). This dialogue took place first of all *in the sphere of the principles and values which we have in common*, which thus unite Christianity and the Church with the religions of India in, so to speak, a spontaneous way.

Nonetheless, there were also meetings having the nature of a dialogue in the strictest sense of the word. I recall them very fondly: the respects paid to Mahatma Gandhi at his memorial monument at "Raj Ghat", the Dalai Lama's visit, the meeting at the "Indira Gandhi" stadium with representatives of Indian culture and religious traditions: Hindu, Muslim, Sikh, Buddhist, Jainist, Parsi and Christians of the various confessions; the meeting in Calcutta with representatives of the Christian communities; and then with representatives of the various religious and of the cultural and academic world. This experience was repeated in Madras.

In Cochin I visited the Catholicos of the Malankara Jacobite Syro-Orthodox Church and in Kottayam I met with the Catholicos of the Malankara Syro-Orthodox Church. In Cochin I also spoke with leaders of the Church of South India and non-Christian representatives of Kerala. Finally, in Bombay I met with the Primate of the Anglican Church, Dr. Robert Runcie.

The pilgrimage in India was therefore, among other things, a providential occasion for continuing dialogue with all who believe in God and seek to orient their lives from the perspective of a transcendental reality. The quest of the Absolute and the

yearning for peace are very evident in the spirituality of the various religions present in India, and they are well expressed in the thought and poetry of many celebrated figures.

My meetings were brief and fleeting, but dialogue is carried forward in a constant and systematic way by the respective organs of the Indian Episcopate.

A communion of three Churches

4. Although there is not a large number of Catholics in India (with respect to the overall population), *the Indian Episcopate is one of the Church's largest.* It members 122 bishops. There are eighteen ecclesiastical provinces, with eighty nine suffragan dioceses. This is explained by the vastness of the territory, heavily populated, in which are scattered the individual ecclesiastical groups, which also differ in size.

As is well known, Catholics in India are grouped—from the ecclesiastical point of view— into three communities: *the Latin Church, the Oriental Church* of *Syro-Malabar* rite, and that of *Syro-Malankara* rite.

St. Thomas to St. Francis Xavier

5. All Catholics, indeed, all Christians in India link their beginnings to the apostolic age, and in particular to *the mission of St. Thomas.* The Orthodox Churches in India also claim descent from him. The area of Madras is indicated as the place of the Apostle's martyrdom. A new evangelizing impulse came a whole millennium later with the arrival in India *of St. Francis Xavier* and the new missionaries of the sixteenth century. The focal point of this evangelization is found in Goa (where the remains of St. Francis Xavier repose).

In this way the *dual character of Catholicism in India* is explained: the Oriental rite being linked to the more ancient evangelization and the Latin rite being the fruit of subsequent evangelization (especially beginning with the sixteenth century).

The ecumenical problem exists in India not only in relation to Oriental Orthodoxy (the Malankara Jacobite Church and the Malankara Syro-Orthodox Church), but also in relation to the communities which have appeared during modern times (particularly in connection with the presence of the English).

Itinerary recalled

6. *The programme of the ten-day visit* unfolded around the principal local centres of the Catholic Church in India. Beginning in Delhi (the capital of the state, located in northern India and having a small percentage of Catholics— though the occasion saw the participation of nearby dioceses as well), the pilgrimage worked its way *eastwards towards Calcutta*, where the percentage of Catholics is very modest. However, west of Calcutta, in Ranchi, a relatively numerous Church community, is developing; and north of Calcutta there is a vast territory whose centre is constituted by the city *of Shillong*. In both territories one notes the Church's regular and dynamic development among the indigenous population.

From here the pilgrimage moved south, first reaching *Madras* in the southeast. A crowd of perhaps one million participated in the celebration of the Mass. We then travelled southwest *to the State of Kerala*, where Catholics make up a relatively larger percentage of the inhabitans of this densely populated region. Here the distinction between the two rites is also clearer, with the Oriental rite being more numerous: Syro-Mala-

bar and Syro-Malankara. The visit revolved around the main centres: *Trichur*, *Ernakulam*, *Kottayam*, *Trivandrum*.

The visit to the region of Kerala was preceded by a meeting with the faithful *in Goa* and *in Mangalore*, south of Goa.

The last phase of the pilgrimage was the visit to the city of *Bombay*. The principal meetings took place in three locations: Vasai (the most ancient Christian community of the region), Bombay itself (with several central meetings), and Pune, the centre for seminaries, novitiates and studies in the Western region of India.

Eucharist

7. It is difficult to enter into details. The central point along every step of the way was *the Eucharist* — or (in exceptional cases) the Liturgy of the Word of God with a homily. Each meeting was carefully prepared and saw the participation of a vast number of people. Some elements of the native Indian culture have found a place in the renewed liturgy.

It must be noted that the apostolic and social activity of the Church in India is much more significant than the numerical status of the Church would indicate. Witness to this fact is the vast *network of Catholics schools* of various levels, of *hospitals* and other *centres of social service*. The majority of those benefiting from these services is made up of the non-Catholic population.

The poorest of the poor

8. In India there unfortunately still exists the very vast *phenomenon of poverty*, and even *of misery*. Certainly this is one of the gravest challenges facing the government and the whole democratic system of India. The initiatives on the part

of the Church and the Catholic community are limited to the possibilities of this rather modest portion of the Church that is in India. A particularly important effort, surpassing the common measure, *is the work of Mother Teresa in Calcutta* and in various other areas of the country. Mother Teresa reaches not only the poor, but truly the poorest of the poor, providing a witness that, with its eloquence, makes a broad impact upon the contemporary world. But other ecclesial and religious institutions are also very meritorious for the work they are doing on behalf of the poor.

Path of unity

9. I wish to express my great joy for the papal mission given to me to carry out in relation to the Church in India. A special expression of this joy was the *beatification of the Servant of God Kuriakose Elias Chavara*, founder of the Congregation of the Carmelites of Mary Immaculate and of *Sister Alphonsa Muttathupadathu*.

In addition, the visit has helped to strengthen *collegial ties* with the episcopate and the bonds of *unity* of the entire *Church* in India with the See of St. Peter. This end was served by all the meetings, in particular by those with the diocesan clergy, religious, the laity involved in the apostolate and, at the end, the marvellous gathering with the young in Bombay. This unity, *in the midst* of multiplicity and diversity, is the path along which Christ himself, the Good Shepherd, leads the Church, the universal sacrament of salvation, rooted in Indian soil from apostolic times. And he continues to be for everyone the *Prince of the world to come*.

The Philippines

After the Angelus

In recent days I have expressed my sentiments for the beloved Filipino people, inviting prayer that the difficult and tense situation may be resolved by peaceful and just means, without having recourse to violence.

Today I would like to repeat to that nation that I continue to be close to them with affection and good wishes that all will rediscover unity of heart in pursuing the true good of that country.

I entrust my prayer to Mary Most Holy, so venerated by the Filipino people, asking her to protect and sustain them in the by no means easy path of national history.

"Let India speak"

"Let India speak!" This expression, inserted in the text of a series of discourses of rising crescendo and considered in the context of all the details of a journey punctuated by words, "signs", meetings and gestures, could be taken as a synthesis of the Holy Father's itinerant teaching in India. Better still, it could be taken as a synthesis of the entire pastoral visit.

It is an expression which was pronounced in India not as a plea for the vindication of India— it is good to clear the field of such superficial interpretations— but pronounced in India and from India as a summons to the whole world. It is a summons to think and reflect on the vicissitudes of history, an anguished and solemn appeal to look at contemporary history with an eye free from the worn out structures and pseudo-securities which are showing themselves more and more to be fragile and empty.

"Let India speak!" It is an expression containing the entire weight of a judgment which impinges on present and future events. It seems as though John Paul II wanted to point out that it is a moral obligation to allow a country, a prophet, a witness to speak.

1. To allow a country to speak means to be attentive to the "rich mosaic" of the multiple populations of India; to know how to understand the interior strength with which these people have followed and continue to follow "values which demand sacrifice and discipline"; to listen to the voice of their piety which is the fruit of a genuine tending towards God. It is a question of giving a voice to a country in which the traces of the

journey towards the Absolute are profound and obvious and in which the respect for liberty, including religious liberty, is rooted in a special manner in the consciousness of the land. It is a country in which democracy is experienced and lived as a moral and religious value and as the best method of service to the individual and to society.

2. To allow a prophet to speak means to attend the school of Gandhi and learn the great lesson of his teaching, his heroism and his martyrdom. It means to propose anew the greatness of his personality which lay in the force and the religion of the truth, in the strength of a rigorous ascetic way of life and in the severity of a fidelity to the demanding principles he preached and which he desired to hand on to his people.

3. To allow a witness to speak means to be moved by the evangelical sacrifice of Mother Teresa, by that concrete realization of the messianic plan of Jesus which she carries into the midst of the most dramatic realities of the poorest of the poor. Mother Teresa "shakes the conscience of the world" because she has made herself the servant of life in all its stages. She is a "challenge" because, having emptied herself in Christ, she has lost herself among those most neglected by society; among those, that is, whom popular opinion holds to be unworthy of consideration and of life.

4. From this country, therefore, John Paul II has spoken to the entire world. Backed by Gandhi's disarmed and disarming strength and by Mother Teresa's amazing choice, the Successor of Peter has addressed himself to individual consciences and to the conscience of the world. His was no generic and perfunctory talk from the third world about the third world. It was much more. It was something totally new and innovative. John Paul II wanted to indicate in a certain sense the universal,

dimension of India; wanted to say to the west and to Europe— all of Europe— that India, in its religious values, questions our conscience. It is the conscience of a West, of a Europe and of a world which are more and more losing hold of the truth and the desire to seek it, and which at times seem to be totally lost in opulence, in the slavery to ideologies and to an insane morality in compromises, in the oppression of "hypocritical forms of imperialism" and in the most shocking contradictions which run from the just crusade against death by hunger to the most contemptible and subborn anticrusade against the life of persons who have just been conceived and of those who are in the twilight of life.

It is in this sense that another of the Pope's significant expressions must be understood: "A new civilization is struggling to be born". Will the pride of the West allow this to happen?

To Seminar Participants

At the end of the general audience, the Holy Father received the participants in the seminar organized by the Jerusalem Hope Center for Interfaith Understanding and Reconciliation; he spoke to them as follows:

My dear Friends,

It gives me great pleasure to welcome you to the Vatican and to express my best wishes for the success of the Colloquium in which you are taking part under the auspices of the *Jerusalem Hope Center for Interfaith Understanding and Reconciliation.* The fact that your delegation, composed of Christians, Jews and Muslims, has gathered to reflect on the theme of reconciliation among those who believe in the one God is already in itself something for which we should give thanks together.

By centring your attention on God you are affirming that genuine reconciliation among peoples is only to be found in him. It is God who is continually reconciling humanity to himself through the forgiveness of our sins and the sharing of his gifts.

Both the Bible and Qur'an teach that mercy and justice are two attributes most characteristic of God. He, "the Just One" "the Merciful, the Compassionate", can bring about these same qualities in mankind, if only we open our hearts

to allow him to do so. He wants us to be merciful towards each other. Along this path there are new solutions to be found to the political, racial and confessional conflicts which have plagued the human family throughout history.

You come from a city that has so much meaning for all of us: Jews, Christians and Muslims. Jerusalem, the city of David, the place of Jesus' death and Resurrection, the site of Muhammad's night journey to God: this city must be a living symbol that God's will for us is to live in peace and mutual respect!

I wish to encourage you in your efforts. In today's world it is more important than ever that people of faith place at the service of humanity their religious conviction, founded on the daily practice of listening to God's message and encountering him in prayerful worship. My prayers and hopes are with you as you pursue your reflection on the God of mercy and justice, the God of peace and reconciliation!

OUR CONTRIBUTORS

BAILON DE SA — Former UNESCO University Professor.
Address: Corlim, Ilhas, Goa — 403 110.

CARMO DA SILVA — Former Rector of the Seminary of Rachol. At present Vicar of Immaculate Conception Church, Panjim, Goa.

JOSEPH BARROS — M.A., Ph.D., D. Litt., is a Retired Principal of Govt. Hr. Sec. School (former Lyceum of Goa), and Guest-Lecturer at the Post--Graduate Centre of Instruction and Research (University of Bombay), Panjim-Goa.
Address: 42 Dada Vaidya Road, Panjim-Goa.

NICOLAU G. PEREIRA — is a Ph.D. in Chemical Physics from St. Louis University (U.S.A.). Principal of St. Xavier's College, Mapusa, Goa. He is the Head of the Chemistry Department of St. Xavier's College and Postgraduate Teacher in Physical Chemistry of the University of Bombay and Goa.
Address: St. Xavier's College, Mapusa, Goa, India, 403 525.

ANTONIO PEREIRA — Noted Konkani writer and scholar.
Address: Retreat House, Baga, Bardez, Goa.

EDUARDO DE SOUSA — Well-known short-story writer and scholar.

INSTITUTO MENEZES BRAGANÇA

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Presidente: DR. BAILON DE SÁ
Secretário: DR.ª SUZETTE MENEZES

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